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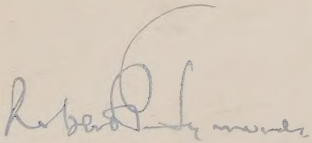

THE LIBERAL CATHOLIC LITURGY

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THE LITURGY

ACCORDING TO THE USE OF

The Liberal Catholic Church

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PREPARED FOR THE USE OF

ENGLISH-SPEAKING CONGREGATIONS

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✠ CHARLES WEBSTER LEADBEATER

Presiding Bishop.

The Feast of the Epiphany, 1924.

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THE LIBERAL CATHOLIC CHURCH

GENERAL INFORMATION

The Liberal Catholic Church exists to forward the work of her Master Christ in the world, and to feed His flock. It draws the central inspiration of its work from an intense faith in the Living Christ, believing that the vitality of a Church gains in proportion as its members cease to think only of a Christ Who lived two thousand years ago, and strive rather to serve as a vehicle for the Eternal Christ, Who ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people. "Lo, I am with you alway, even unto the consummation of the age." "Before Abraham was, I am."

The Liberal Catholic Church is an independent and self-governing body; neither Roman Catholic nor protestant—but Catholic. It traces its Episcopal Succession to the Old Catholic Church of Holland, and came into existence as the result of a re-organization in 1916 of the Old Catholic Church in Great Britain. It aims at combining the traditional sacramental form of worship—with its stately ritual, its deep mysticism and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience. It therefore permits to its members freedom of interpretation of the Scriptures, the Creeds and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought.

It welcomes to its Altars all who reverently and sincerely approach them, erecting no barriers in the nature of standards of dogmatic belief. It has no wish

to proselytize, in the aggressive sense, from among the adherents of any other Church, and as an earnest of this welcomes people to regular and full participation in its services without asking or expecting them to leave their original Church.

The Liberal Catholic Church is a living Christian Church—"modernist," in that it maintains that the form of religion should keep pace with human growth and enlightenment; "historic," in that it holds that the Church has handed down a very precious heritage from the Christ Himself.

PREFACE

Some brief explanation of the principles which have guided the writing of this Liturgy of the Liberal Catholic Church may help the reader to understand its spirit and aim.

It will be seen that the word Liturgy, as applied to this book, is not restricted to the Order of the celebration of the Holy Eucharist, as in the Eastern Church. It is applied, rather, to the entire order of public worship and administration of the Sacraments, officially authorized—such, indeed, as would usually be described by the adjective "liturgical"—as distinct from public or private devotions, services of preaching and praise, extempore worship and so forth, which may be permitted but are not prescribed.

The movement from which the Liberal Catholic Church originated used the Roman Liturgy, but the complete re-organization of the movement upon its present basis of the widest freedom involved a correspondingly drastic revision of the Liturgy. The Roman Liturgy was chosen as the basis for that revision. As all students of the subject are aware, the Roman Liturgy is a composite product, derived from a variety of ancient sources. It appears to have grown up by a process of absorption, and notably by the absorption of a widespread Gallican use, which in its turn had oriental affiliations. It bears all the marks of this antiquity and composite structure. Antiquity, in this case, carries with it both advantages and disadvantages. It carries us nearer to the stream of pure tradition emanating from the Christ Himself—but within what distance we do not know. But it also carries us back to a culture immeasurably more limited than ours. Many of the earlier communities of Christians appear to have been at quite a low level of development, such as those Corinthians to whom St. Paul addressed his Epistle. If we glance critically at one of the earlier liturgies known to history—the Sacramentary of Sara-

pion—we soon discover that the fragments therein preserved reflect an outlook naturally to be expected among a primitive agricultural community. The Roman Liturgy, too, suffers on account of its very antiquity; despite, and maybe in some ways because of, its various recensions.

Rendered in Latin, its frequent crudity of conception commonly escapes detection, but a critical examination of its meaning speedily shows how ill-suited it is to modern use, and this judgment is apt to be heightened by the evident difficulty of translating the well-rounded Latin in which it is cast into the English tongue, and by the uncouth rendering which would seem to have been adopted by its various translators almost of set purpose, as though to emphasize the inferiority of the vernacular as a vehicle of liturgical expression.

The Roman Liturgy, moreover, is full of expressions which indicate fear of God, of His wrath and of the prospect of everlasting hell; and these in their turn evoke other expressions of servile cringing and self-abasement, abject appeals for mercy, even culminating in naive attempts to bargain with the Almighty. The evil is so patent to anyone who pauses to look for it, that a couple of specimens of this language will suffice by way of illustration. "We therefore beseech Thee, O Lord, to be appeased and to receive this offering....; grant that we may be rescued from eternal damnation....." "Hear us, O God of our salvation, and deliver Thy people from the terrors of divine anger, and make them secure by the bountifulness of Thy mercy." It ought to be impossible for thinking men of our day to have to repeat this crude anthropomorphism. In one sense, of course, all our conceptions of God must inevitably be anthropomorphic. Whatever we think of Him is the product of the human mind; whatever, indeed, has been revealed to us concerning the Divine Nature is set in terms capable of being grasped by our finite minds. Still, it is a fair canon to demand that He shall be interpreted in terms of that which is best and noblest in our human nature, and not in terms of that which is worst, and of which we our-

selves are ashamed. The Roman Liturgy is the worst offender in these respects, but the Anglican Liturgy also, though much less crude, is far from blameless. The Greek Liturgies are very much less overcast with this greyness of fear and gloom; they dwell more on the love of God.

In this Liberal Catholic Church these disfiguring elements have been eliminated, as derogatory alike to the idea of a loving Father and to the men whom He has created in His own image. If Christians had been content to take what Christ taught of the Father in heaven, they would never have saddled themselves with the jealous, angry, bloodthirsty Jehovah of Ezra, Nehemiah and the others—a god who needs propitiating and to whose "mercy" constant appeals must be made. Moreover, the knowledge of Eastern religions, and of the faiths of ancient Egypt and Babylon, that has increasingly become available in our times, has entirely dispelled the illusion that the Jews had any monopoly of divine truth. and proportionately lessens the value of the Old Testament as an integral basis of the Christian faith.

On the same principle our Liturgy rejects the imprecations of the heathen and passages of cursing that are so characteristic, unfortunately, alike of the Psalms and of the history of the Christian Church. Their use is totally foreign to the spirit of Christ, and while they may have been less inexcusable in days of persecution and internecine strife, Christianity no longer has place for them. It is, indeed, difficult to pick out more than a handful of Psalms unmarred in their entirety by such passages. Hence, with a view to preserving for our worship language and sentiments that are sublime, and at the same time escaping this difficulty, we have been emboldened to construct psalms, epistles and gospels, by a system of *cento* selection. We are well aware that apologists contend that the passages and sentiments to which we take exception are susceptible of another and gentler interpretation. Thus the wrath of God means the ill-consequences that inevitably attend a breach of His laws. Such explanations, while they soften the asper-

ity of the original passages, read like the special pleadings of people who are tied to a liturgy or to a view of Scripture that is obsolete; and in any case do not remove the objection that the passages convey a false impression.

The composite structure of the Roman Liturgy is also evident to the student in the overlapping with which it abounds, particularly in the baptismal and ordination services, and in the occurrence of phrases that bear slight relation to their context or accompanying manual actions, or sometimes little meaning at all. These are attributable to a process of what we may call "telescoping" one liturgy into another, with the result that, for example, when a certain action of the rite has duly been performed, according to the sequence of one liturgy, prayers from another rite then follow, having the effect of reiterating the request for its performance. Some commentators recognize these inconsistencies; others appear to explain them as "dramatic anticipations" or "postponements," or as indicating a period of thought when the precise moment of an action was not defined, or even by the simple expedient of remarking that it takes time to say things.

Another recurring element of the older liturgies is that of petition for personal and temporal advantages. Our Lord taught us very definitely the virtue of confidence in the "Good Law"; that not a sparrow falls to the ground without the knowledge of our heavenly Father. We have sought to interpret the spirit of our age by substituting joyous aspirational utterance for such temporal petition, and encouraging our worshippers to forget themselves—indeed, to find their true selves—in thoughtfulness for others.

It has been a wrench to lay aside many familiar passages, round which have clustered a multitude of happy memories. Yet it is clear that long continued use and happy associations, especially those of childhood, will deaden the mind to sentiments that are indefensible. This is eminently true of popular hymns, where the music also tends to obscure the words. In thus giving

the head precedence over the heart, we may find consolation in the fact that we write for a new generation, who have no such associations. Moreover, it is significant that in newer countries, like the Antipodes and the United States of America, where numbers of people have grown up without bible or Church, the judgment at once condemns such passages. The most conservative among us may wonder how people can gravely sing:

> Whatever, Lord, we lend to Thee
> Repaid a thousand-fold will be;
> Then gladly we will give to Thee,
> Who givest all.

In the *Gloria in Excelsis*, the phrase "Lamb of God" has been eliminated, as such zoological characterization of our Lord does not impress the virgin mind with anything but a sense of the ridiculous. Once in the Canon, where the symbology of the allusion is explained, the phrase has been kept.

We were disappointed to find the Greek Liturgies quite unsuitable for use in our work of revision. To define clearly the element which renders them thus unsuitable is difficult. It is somewhat similar, perhaps, to that which distinguishes the outlook of some nations from that of others. Some Celtic poets, for example, may be accused of a tendency to lapse into language that sounds beautiful, regardless of its meaning anything in particular. So in Latin countries one finds people apt to pay more attention to the manner of saying a thing than to the value of the thing said. On the other hand, the scientist will often express his facts in language that is precise and accurate, but with no thought for beauty of utterance or for the larger ideas which in the scheme of things lie behind the minor investigations he has recorded. The Greek Liturgies come before us like a sea of beautiful language, but they do not appear to be constructed on any framework whatever of coherent and consecutive thought. The same applies in a measure to the Roman Liturgy, though the wealth and profusion of language is here wanting. Now, the actions of the Holy Eucharist (and,

indeed, of certain other services) are part of a definite scheme of symbolism and efficacy. Beautiful language serves to stir people to devotion, though often that devotion is vague; but if the co-operation of the mind can also be enlisted, the effect will obviously be greater not only on the individual worshipper, but on the resulting process as a whole. We have tried in this Liturgy to present, as it were, a new facet of these things, and while clothing our thought in language that is stately and beautiful, to make that thought correspond with the sequence of action.

Many ceremonies of the older liturgies are interesting from the archæological standpoint; but it has been no part of our purpose to retain archæology for the sake of archæology. As we find a vernacular liturgy to be provocative of an infinitely greater response from our congregations than the use of Latin, so in other respects also we have studied efficiency in preference to archæological interest, believing that the truest reverence is shown by best helping the people for whose worship the Liturgy is written.

It is intended that the public worship should be "congregational" in character. The "priesthood of the laity" is no empty phrase, and expression should be given to the truth which it embodies. There is evidence that originally the Holy Eucharist was more of a corporate act of worship than it came to be in later days when the laity could neither read nor follow the Latin. With the spread of education, the growth of intelligence, and the advantage of a vernacular liturgy, there is no reason at all why the laity should "assist" at the Holy Eucharist in the capacity of passive spectators only, or be debarred from following step by step what is taking place at the Altar. Liturgy means "public work or service," not merely in the sense of work done by the public, but also of work for, or on behalf of, the public at large. It is significant, too, that the termination of the word is related etymologically to our "urge" or "energy."

In our conception, worship has a threefold aspect and purpose. It is firstly the offering of "worth-

ship''—that is, praise and honour—to Almighty God. Secondly, it is intended to help the worshippers. And thirdly—most important of all—it is intended to help the surrounding world at large, through the instrumentality of the worshippers, by pouring out upon it a great flood of spiritual power. We may safely say that God Himself does not need our praise, and certainly would not appreciate anything in the nature of adulation from those who might be expected to know better. We feel and know, on the other hand, that it is good for us to lift up our hearts in praise and aspiration, and to strive to unify ourselves more completely with the divine will. But we may go further and say with all reverence that God does make use of our co-operation, and in His plan counts on that intelligent and energetic co-operation more and more as man grows into spiritual maturity. The Liberal Catholic Church aims at making its members strong and efficient workers in His service. It tries to help them to realize the divine Light in themselves—the Light which lighteth every man that cometh into the world, but which too often is veiled and hidden by ignorance and wrong-doing—and then to see that Light in the heart of others, and to help them to unveil its divine splendour.

It remains for us to acknowledge indebtedness to other liturgies. As already explained, the Roman Liturgy has been our model. In its passage through the ages it has preserved the dramatic symbolism and manual acts of the various rites with remarkable fidelity. From the Liturgy of St. Chrysostom we have adapted the well-known prayer used in the Anglican Church, and a number of beautiful phrases which have been combined into the prayer in our Eucharist, ''Unto Thee, O Perfect One.'' We have availed ourselves of many sentences and collects from the Anglican Book of Common Prayer. That book was an attempt, like ours, to revise and simplify the Roman Liturgy. Of parts of it we may enthusiastically echo the words of an Anglican prelate who spoke of it as ''our incomparable liturgy,'' for the stateliness and virility of its English are unmatched. Unfortunately its Communion Office is sadly disarranged, and is shorn

of the richness of the older rites, so much so that it has been described as "the baldest Eucharistic rite in Christendom," and numbers of earnest Anglican Priests find it desirable to re-introduce thereinto a considerable portion of the Roman rite. The "authorized version" of the Scriptures has for the most part been used, for although the "revised version" is certainly a more faithful rendering of the original, it still leaves so much to be desired as not to compensate, in our opinion, for the loss of the majestic English of the King James' version. We have followed Roman precedent in omitting from their context verses not germane to the main purpose of the Epistles and Gospels. Finally, we are indebted to the beautiful Liturgy of the "Catholic Apostolic" or so-called "Irvingite" Church for a few stately sentences incorporated in our rites of Ordination, and for one prayer in our *Consecration of a Church*. Two sentences in the Holy Eucharist beginning "Under the veil of earthly things" come from a source that we are unable to trace.

The rubrics are designed to indicate sufficiently to the people the sequence of the ceremonies, that they may follow what is taking place. For the Priest more detailed instructions are issued.

[*The General Information and Preface, together with most of the Notes preceding each of the Services in this Book, are the work of our first Presiding Bishop, the Right Reverend James Ingall Wedgwood, to whom the Liberal Catholic Church owes a debt of the deepest gratitude. To his wide erudition and his indefatigable labours the compilation of this Liturgy is due.*

✠ C. W. LEADBEATER,
Presiding Bishop.]

The Feast of the Epiphany,
1924.

A TABLE OF ALL THE FEASTS AND HOLY DAYS OBSERVED IN THE LIBERAL CATHOLIC CHURCH THROUGHOUT THE YEAR

All Sundays in the Year

The Days of	Date	Class	Colour
Nativity of our Lord (Christmas)	Dec. 25	A	White
New Year (Octave of Christmas)	Jan. 1	B	White
The Epiphany	„ 6	A	White
Baptism of our Lord	„ 15	A	White
Transfiguration	„ 27	A	White
Presentation of our Lord in the Temple (Candlemas)	Feb. 2	B	White
The First Day of Lent	Movable	A	Violet
*St. David, Archbishop (Wales)	March 1	C	White
*St. Patrick, Bishop (Ireland)	„ 17	C	White
Annunciation of our Lady (Lady Day)	„ 25	C	White
Maundy Thursday	Movable	A	White
Good Friday	Movable	A	Violet
Holy Saturday	Movable	A	Violet
*St. George, Martyr (England)	April 23	C	Red
Ascension Day	Movable	A	White
Corpus Christi	Movable	A	White
St. Alban, Martyr	June 22	C	Red
St. John Baptist	„ 24	C	White
St. Peter and the Holy Apostles	„ 29	C	Red
Assumption of our Lady	Aug 15	A	White
Nativity of our Lady	Sept. 8	C	White
St. Michael and All Angels (Michaelmas)	„ 29	A	White
All Saints' Day	Nov. 1	A	White
All Souls' Day	„ 2	A	Violet
*St. Andrew, Ap. & M. (Scotland)	„ 30	C	Red

*These Feasts are optional, except in the countries indicated, where they are celebrated as Feasts of the rank of Class A. The Feasts which have octaves are printed in italics.

In the British Empire it is customary to hold services of thanksgiving on Empire Day (May 24) and Armistice Day (November 11).

A TABLE OF THE SUNDAYS THROUGHOUT THE YEAR

	Class	Colour
Sundays in Advent		
The First	A	Violet
Second	C	Violet
Third (Gaudete Sunday)	B	Rose
Fourth	C	Violet
Sundays after Christmas		
The First	C	White
Second	C	White
Sundays after the Epiphany		
The First	C	White
Second	C	Green
Third	C	Green
Fourth	C	Green
Fifth	C	Green
Sixth	C	Green
Septuagesima	B	Red
Sexagesima	B	Red
Quinquagesima	A	Red
Sundays in Lent		
The First	B	Violet
Second	C	Violet
Third	C	Violet
Fourth (Lætare or Refreshment Sunday)	B	Rose
Fifth (Passion Sunday)	C	Violet
Sixth (Palm Sunday)	A	Violet
Easter Sunday	A	White
Sundays after Easter		
The First (Low Sunday)	B	White
Second	C	White
Third	C	White
Fourth	C	White
Fifth	C	White
Sunday after Ascension Day	C	White
Whitsunday	A	Red
Trinity Sunday	A	White

Sundays after Trinity

	Class	Colour
The First (The Sunday within the Octave of Corpus Christi)	C	White
Second	D	Green
Third	D	Green
Fourth	D	Green
Fifth	D	Green
Sixth	D	Green
Seventh	B	Red
Eighth	D	Green
Ninth	D	Green
Tenth	D	Green
Eleventh	D	Green
Twelfth	D	Green
Thirteenth	D	Green
Fourteenth	D	Green
Fifteenth	B	Red
Sixteenth	D	Green
Seventeenth	D	Green
Eighteenth	D	Green
Nineteenth	D	Green
Twentieth	D	Green
Twenty-first	D	Green
Twenty-second	D	Green
Twenty-third	D	Green
Twenty-fourth	D	Green
Twenty-fifth	D	Green
Twenty-sixth	D	Green
Sunday before Advent	B	Red

RULES

GOVERNING THE PRECEDENCE OF FEASTS AND HOLY DAYS

I. Whenever two Holy-Days fall upon the same day, the Collect, Epistle and Gospel used shall be those of the Day which holds the higher rank, but the Collect of the other shall be recited after that of the Day.

II. Whenever two Holy-Days of equal rank fall upon the same day, the priest shall decide which Day he will celebrate; but the Collect of the other shall be recited after that of the Day preferred.

III. Whenever a Holy Day (with the exceptions noted in Rule IV) falls *within* the octave* of another Festival, the Collect, Epistle and Gospel of the former shall be used, but the Collect of the latter shall be recited after that of the Day; except that on the *actual Day* of a Festival of Class A there shall be no commemoration, only the Collect of the Festival itself being used—save that on All Souls' Day the Collect for All Saints' shall be recited, as hereinafter directed.

IV. Whenever a Sunday of Class C or D falls *within* the octave of a Festival, the Collect, Epistle and Gospel of the Festival shall be used, but the Collect of the Sunday shall be recited after that of the Day.

V. The Dedication Festival of a church has an octave and takes precedence of all but the greatest Feasts of the Year.

VI. The Festival of the Patron Saint of any church is for that church a Feast of the rank of Class A, and has an octave.

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*Certain Festivals are celebrated for eight days; the eighth day is called the "octave," the intermediate days being "within the octave."

RULES

TO KNOW WHEN MOVABLE FEASTS OCCUR.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima is nine weeks before Easter.

Sexagesima is eight weeks before Easter.

Quinquagesima is seven weeks before Easter.

The First Day of Lent or *Ash Wednesday* is the Wednesday preceding the first Sunday in Lent.

The First Sunday in Lent or *Quadragesima* is six weeks before Easter.

Refreshment Sunday is the fourth Sunday in Lent or three weeks before Easter.

Passion Sunday is the fifth Sunday in Lent or two weeks before Easter.

Palm Sunday is one week before Easter.

Maundy Thursday is the Thursday preceding Easter.

Good Friday is the Friday preceding Easter.

Holy Saturday is the Saturday preceding Easter.

Easter Sunday is always the first Sunday after the Full Moon, which happens upon or next after the twenty-first day of March; if the Full Moon happen upon a Sunday, Easter Day is the Sunday after.

Ascension Day is forty days after Easter.

Whitsunday is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

Corpus Christi is the Thursday next after Trinity Sunday.

A TABLE OF THE MOVABLE FEASTS

Year of our Lord	Sundays after Epiphany	Septuagesima	First Day of Lent	Easter Day	Ascension Day	Whitsunday	Corpus Christi	Sundays after Trinity	Advent Sunday
1924*	5	Feb. 17	Mar. 5	Apr. 20	May 29	June 8	June 19	23	Nov. 30
1925	4	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	June 11	24	Nov. 29
1926	3	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	June 3	25	Nov. 28
1927	5	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	June 16	23	Nov. 27
1928*	4	Feb. 5	Feb. 22	Apr. 8	May 17	May 27	June 7	25	Dec. 2
1929	2	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	26	Dec. 1
1930	5	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	June 19	23	Nov. 30
1931	3	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	June 4	25	Nov. 29
1932*	2	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	May 26	26	Nov. 27
1933	5	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	24	Dec. 3
1934	3	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	26	Dec. 2
1935	5	Feb. 17	Mar. 6	Apr. 21	May 30	June 9	June 20	23	Dec. 1
1936*	4	Feb. 9	Feb. 26	Apr. 12	May 21	May 31	June 11	24	Nov. 29
1937	2	Jan. 24	Feb. 10	Mar 28	May 6	May 16	May 27	26	Nov. 28
1938	5	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	June 16	23	Nov. 27
1939	4	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	June 8	25	Dec. 3
1940*	2	Jan. 21	Feb. 7	Mar. 24	May 2	May 12	May 23	27	Dec. 1
1941	4	Feb. 9	Feb. 26	Apr. 13	May 22	June 1	June 12	24	Nov. 30
1942	3	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	June 4	25	Nov. 29
1943	6	Feb. 21	Mar. 10	Apr. 25	June 3	June 13	June 24	22	Nov. 28
1944*	4	Feb. 6	Feb. 23	Apr 9	May 18	May 28	June 8	25	Dec. 3
1945	3	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	26	Dec. 2

*Leap Year

NOTES AND DIRECTIONS

The Church's Year

The Churchs year divides itself into two portions. The first portion, from Advent to Whitsuntide, is devoted to the commemoration of the various scenes in the mystery-drama of the life of the Christ, which in itself, as Origen pointed out, is typical of the life of every Christian. The second portion, embracing all the Sundays after Trinity, is left for the practice of the virtues inculcated in the former.

It has been thought desirable to assign something in the nature of a leading thought to Sundays in the latter portion not already marked out by the Church, and to certain others in the earlier half of the year. These leading thoughts or intents might have been wider in their range, had it not been for the difficulty of gathering together suitable Epistles and Gospels.

A special day has been set apart as the Festival of the Baptism of our Lord, and the date for the Transfiguration has been advanced, so as to make that occurrence fit into the proper sequence of the Gospel narrative.

In addition to Whitsunday, six Sundays have been marked out for special devotion to the Third Person of the Blessed Trinity; namely, the Sunday before Advent, the three Sundays before Lent, and two others after Trinity. Besides encouraging a devotion that is curiously neglected, this plan has the advantage of introducing red as the colour of some Sundays.

The number of Saints' Days to be observed in this Calendar is reduced to a minimum. There is much to favour the contention that the whole system of such commemorations is an anachronism, which might be allowed for the most part to drop into abeyance

without impairing the reality of our belief in the communion of saints. The Roman Calendar is overladen with saints, of whom few excite any real devotion at this distance of time, while others undoubtedly are mythical or transformed pagan deities. One may well contrast with these the many genuine saints—men and women of to-day—living in our midst. Our clergy, however, are free to observe the various commemorations, if they prefer to do so.

In regard to commemorations we follow the ordinary custom of the Church. When two festivals concur, we use the service of the more important of the two, and in addition recite the Collect of the other in order that our people may not overlook it.

Ecclesiastical Colours

The colour of certain of the vestments and of the Altar frontal varies according to the season of the year or festival being observed.

White is the colour of joy, and is used on great festivals, on those of our Lady, of Angels and of Saints who are not martyrs. It synthesizes all the colours.

Red is used on festivals of the Holy Ghost, of apostles and of martyrs. Its influence is that of expansiveness and glowing power.

Violet is used in Lent and Advent, at times of self-examination and preparation, at exorcisms and the visitation of the sick and at funerals. Lying at the opposite end of the spectrum to red, its influence is cleansing, actinic, piercing.

Green is used after Epiphany and Trinity. It holds the balance in the middle of the spectrum, and its influence is one of sympathy and general good-will.

Rose, by ancient custom, supersedes violet on the Fourth Sunday in Lent and the Third Sunday in Advent, but its use is left to the discretion of the Priest in charge. It indicates the love which is the central thought in those seasons of preparation.

Black is not used in the Liberal Catholic rite.

The Altar and its Appointments

The Altar, and not the pulpit, is the central feature of the Church, since it is the celebration of the Divine Mysteries, and not preaching, that is of the essence of our worship. At the back of the Altar stands the tabernacle wherein the Blessed Sacrament of Christ's Body is reserved, giving to the Church the unspeakable privilege of His abiding Presence. Six large candles are lighted at the more important services; these with the lamp which burns before the Altar, as a visible token of Christ's perpetual Presence, represent the "seven Spirits before the throne of God" (*Revelation* i. 4).

The Vestments

The vestments worn by the Priest date from the earliest times of Christianity, and are, in point of fact, an adaptation in various respects of the prevailing civil dress of that day. They are part of the general scheme by which spiritual power is spread out upon the congregation; they also have their æsthetic value and symbolical significance. It is not without due and careful consideration that they have been retained in the Liberal Catholic Church.

Incense

The offering of incense has been retained not only because it is an ancient, beautiful and honourable custom, typifying the prayers of the saints ascending before the throne of God, but also because it is the universally employed means of helping to purify the hearts and minds of the people and to distribute spiritual power.

The Sign of the Cross

Two varieties of cross are printed in the Liturgy. Wherever the Maltese cross appears, it is intended that the people should reverently cross themselves. The

other plain crosses indicate manual acts on the part of the officiant, where he makes the "sign of power" either over himself or others or over objects. These crosses are not made by the congregation, but are printed in order that the latter may the more intelligently follow the liturgy.

The use of this sign, whether liturgical or personal, can be traced to the earliest times of Christianity. When a man makes it over himself it is designed to promote self-recollectedness; to remind him of the Name which it symbolizes and to help him to realize that where that Name is invoked we trust no evil shall ensue. It is a kind of miniature creed expressed in action instead of in words, for as we touch first the forehead and then the solar plexus it reminds us how "for us men and for our salvation" Christ came down from the Father, Who is Head over all, to this earth, to the physical plane, the lower part of His creation; while as we touch first the left shoulder and then the right we remember that He passed from earth into *hades*, typified as on the left hand of God, and proceeded thence to sit in glory for ever on the right hand of the Father. It further suggests that we consecrate mind and heart and the organs of action to the service of God.

But in addition to all this, the sign of the cross is the Christian "sign of power"; it is a vehicle of spiritual force, flowing sometimes from the Priest to the congregation, sometimes from on high into Priest and people. Made over ourselves, it will draw around us unseen influences which will tend to drive away unwholesome thoughts, and at the same time make it easier to retain what is good.

The Hymns

Of the few hymns incorporated in the text of this Liturgy, nearly all are translations (sometimes slightly altered) of old Latin hymns. Of the others, *O Master, I have promised, Take up thy cross, the Master said, The Voice that*

breathed o'er Eden, Immortal Love and *Great Master, Whose Name is the Healer,* are favourite hymns (again in slightly adapted form), written respectively by J. E. Bode, C. W. Everest and others, John Keble, J. G. Whittier, and Lucy Larcom. The only hymn by a living author is the beautiful *Closed is the solemn hour,* written by one of our own Church members, Mr. E. Armine Wodehouse, M.A., whom we have also to thank for some very beautiful emendations and additions to the Benediction Litany. We who use these hymns owe a tribute of gratitude to their authors.

On the Saying of Services

The Liturgy is arranged in general for the singing of the public Offices. Where they are said, the sentences of antiphons and psalms or canticles are repeated alternately by Priest and people. All join in the Gloria—also in the Introit, the *Gloria in excelsis,* the Creed, the *Sanctus,* and the *Communio.*

In the private daily Celebration of the Priest his server (if he have one) should recite the part assigned to the people. If there be no server, the Priest recites the whole.

THE

COLLECTS, EPISTLES AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

The Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

The Collect appointed for any Sunday or other Feast should be used at the Evening Service of the day before, if that Service be later than six o'clock.

Advent Sunday

The Collect

O CHRIST our Lord, we pray for strength to cast away the works of darkness and put upon us the armour of light, that we may prepare ourselves not only to keep aright Thy holy Feast of Christmas, but also faithfully and acceptably to serve Thee when Thou shalt come again, to Whom we ever offer heartfelt love and worship. R. Amen.

This Collect is to be repeated every day, after the Collect appointed for the day, until Christmas Eve.

The Epistle

The Epistle is taken from the thirteenth chapter of that of St. Paul the Apostle to the Romans, beginning at the first verse.

LET every soul be subject unto the higher powers;

for there is no power but of God, and the powers that be are ordained of God. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; honour to whom honour. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in strife and envying; for none of us liveth to himself, and no man dieth to himself. Let not then your good be evil spoken of, but put ye on the Lord Jesus Christ; for the kingdom of God is righteousness, and peace and joy in the Holy Ghost.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-first chapter of that according to St. Luke, beginning at the twenty-seventh verse.

THEN shall they see the Son of Man coming in a cloud with power and great glory. When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and with the cares of this life, and so that day come upon you unawares. Watch ye therefore, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. In your patience possess ye your souls; heaven and earth shall pass away, but My words shall not pass away.

The Second Sunday in Advent.

The Collect

O GOD, Creator and Preserver of mankind, we thank Thee for Thy never-failing love, and do most earnestly desire and resolve to show forth Thy praise not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the fifth chapter of the First Epistle of St. Paul the Apostle to the Thessalonians, beginning at the eleventh verse.

WHEREFORE comfort yourselves together and edify one another, and be at peace among yourselves. We exhort you, brethren, warn them which are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore, and in everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit; prove all things; hold fast that which is good and abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourth chapter of that according to St. Mark, beginning at the twenty-fourth verse.

TAKE heed what ye hear; with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. So is the kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, and after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds that be in the earth; but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

The Third Sunday in Advent

The Collect

GRANT us, O Lord, so to prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that when Thou shalt come to teach the world, the ground may be found fit for Thy sowing, Thou Who art the Teacher alike of Angels and of men. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the first chapter of the Book of the Prophet Malachi, beginning at the eleventh verse.

FROM the rising of the sun even unto the going down of the same My Name shall be great among

the Gentiles, and in every place incense shall be offered unto My Name and a pure offering. Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord Whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in; behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming; and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord; and they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Mark, beginning at the first verse.

THE beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets: Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee; the voice of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying: There cometh after me One mightier than I, the latchet of Whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but He shall baptize you with the Holy Ghost.

The Fourth Sunday in Advent

The Collect

ALMIGHTY everliving God, we pray Thee to inspire continually Thy universal Church with the spirit of truth, unity and concord, that all they who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the twelfth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the twelfth verse.

AS the body is one and hath many members, and all the members of that body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many; and the eye cannot say unto the hand: I have no need of thee; nor again the head to the feet: I have no need of you. There should be no schism in the body, but the members should have the same care one for another. And where one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the thirteenth chapter of that according to St. John, beginning at the third verse.

JESUS, knowing that the Father had given all things into His hands, and that He was come from

God, and went to God, riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them: Know ye what I have done to you? Ye call Me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Amen, Amen, I say unto you: The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. Amen, Amen, I say unto you: He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

The Nativity of our Lord, or Christmas Day

The Collect

MOST dear and holy Lord, we praise Thee, we bless Thee, with all our hearts do we thank and glorify Thee for this Thy wondrous Feast of Christmas, praying Thee that as Thou wast born on earth as at this time for us, so mayest Thou be born and reign for evermore within the hearts of men, Who with the Father and the Holy Spirit art one God throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle

is taken from the seventh chapter of the Book of the Prophet Isaiah, beginning at the fourteenth verse.

THE Lord Himself shall give you a sign: Behold, a Virgin shall conceive and bear a son, and shall call His Name Emmanuel. And it shall be said: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.

Here endeth the Epistle

The Gospel

The holy Gospel is taken from the second chapter of that according to St. Luke, beginning at the first verse.

IT came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled. And all went to be enrolled, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, into the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be enrolled with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock

by night. And, lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them: Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good-will towards men.

The same Collect, Epistle and Gospel shall serve for every day after until Complin on New Year's Eve, unless otherwise ordered.

New Year's Day

The Collect

LORD Christ, the new-born Child, Who yet art the Ancient of Days, we dedicate this new-born year to Thee, praying that in it Thy holy Church may love Thee more and serve Thee better, growing ever in Thy heavenly wisdom as the years roll by, Who throughout eternity dost live and reign, one God with the Father and the Holy Spirit. R. Amen.

Then shall be said (on New Year's Day only) the Collect for Christmas.

The Epistle

The Epistle is taken from the sixth chapter of that of St. Paul the Apostle to the Romans, beginning at the third verse.

KNOW ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

Here endeth the Epistle

The Gospel

The holy Gospel is taken from the fifth chapter of that according to St. Matthew, beginning at the fourteenth verse.

YE are the light of the world. Let your light so shine before men, that they may see your good works and glorify your Father Which is in heaven. But take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father Which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Amen, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy

Father Which seeth in secret Himself shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. Be ye therefore perfect, even as your Father Which is in heaven is perfect.

The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany

The Collect

O GOD, Who by the leading of a star didst manifest our Lord to the Wise Men of old, we crave such zeal and wisdom as may help us to guide longing souls to Thee, Who art the Father of all. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the twenty-first chapter of the Revelation of St. John the Divine, beginning at the third verse.

BEHOLD, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Behold, I make all things new. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his

God and he shall be My son. Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. I am the root and offspring of David, and the bright and morning star. And the Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely. Surely I come quickly. Amen; even so, come, Lord Jesus.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the second chapter of that according to St. Matthew, beginning at the first verse.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the King, behold, there came Wise Men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him. When Herod the King heard these things, he was troubled, and all Jerusalem with him; and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him: In Bethlehem of Judæa; for thus it is written by the prophet: And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule My people Israel. Then Herod, when he had privily called the Wise Men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the King, they departed; and lo, the star which they had seen in the East went before them, till it came and stood over where the

young Child was. And when they saw the star they rejoiced with exceeding great joy. And when they were come into the house they saw the young Child with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The same Collect, Epistle and Gospel shall serve until the Baptism of Our Lord, or until the Second Sunday after the Epiphany, if that should fall earlier than the Baptism.

The Second Sunday after the Epiphany

Intent: Fellowship

The Collect

O LORD Christ, we thank Thee that it hath pleased Thee to draw us into wondrous fellowship with Thee through Thy mystical body the Church, and we pray that all who profess and call themselves Christians may grow into the fullness of Thy love, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, O Thou great King of Love, to Whom be praise and adoration from men and from the Angel host. R. Amen.

The Epistle

The Epistle is taken from the first chapter of that of St. Paul the Apostle to the Colossians, beginning at the ninth verse.

WE do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will

in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, Who is the image of the invisible God, the first-born of every creature. For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the seventh chapter of that according to St. Luke, beginning at the second verse.

NOW a certain centurion's servant, who was very dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying that he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him: Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof (wherefore neither thought I myself worthy to

come unto Thee); but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one: Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him: I say unto you, I have not found so great faith; no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

The Third Sunday after the Epiphany

Intent: Sincerity and Control of Speech

The Collect

O LORD, Who didst unsparingly rebuke injustice and hypocrisy, we pray that we may be just and true of heart in all our dealings with ourselves and with our brethren, that we may live openly and without guile before Thee, O Thou great King of Righteousness, to Whom be praise for ever and ever. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the nineteenth chapter of the Book of Ecclesiasticus, beginning at the sixth verse.

HE that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. If thou hast heard a word, let it die with thee.

Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend, for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please Him shall receive the fruit of the tree of immortality; for to know Him is perfect righteousness, yea, to know His power is the root of immortality.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-third chapter of that according to St. Matthew, beginning at the twenty-third verse.

WOE unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel, ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Cleanse first that which is within the cup and platter, that the outside of them may be clean also. Ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. And He said unto His disciples: Do not ye after their works; for they say and do not. All their works they do for to be seen of men; but whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted.

The Fourth Sunday after the Epiphany

Intent: Endurance

The Collect

ALMIGHTY Father, we pray that we may bear within ourselves a calm and steadfast mind, that we may meet the blows of life with courage and with cheerfulness, and ever lift glad hearts to Thee, Who art the fullness of our joy, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the First Epistle General of St. Peter, beginning at the second verse.

Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, Whom, having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him Who hath called you out of darkness into His marvellous light.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixteenth chapter of that according to St. John, beginning at the twentieth verse.

AND Jesus said: Ye shall be sorrowful, but your sorrow shall be turned into joy. A little while, and ye shall not see Me; and again a little while, and ye shall see Me. Ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you. Hitherto have ye asked nothing in My name; ask and ye shall receive, that your joy may be full. This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of My Father I have made known unto you. These things I have spoken unto you, that My joy might remain in you, and that your joy might be full.

The Fifth Sunday after the Epiphany

Intent: Steadfastness and Diligence

The Collect

LORD God, Whose never-ceasing watchfulness sweeteneth all the worlds, we crave for steadfastness, that we may eschew sloth, the sin which doth so easily beset us, and may constantly show diligence in Thy most holy service, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the sixth chapter of that of St. Paul the Apostle to the Hebrews, beginning at the tenth verse.

GOD is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises. Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith. By Him, therefore, let us offer the sacrifice of praise to God continually, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Wherefore lift up the hands which hang down, and the feeble knees, and make straight the paths for your feet, lest that which is lame be turned out of the way; but let it be rather healed. Follow peace with all men, and holiness (without which no man shall see the Lord), looking diligently lest any man fail of the grace of God. Now the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fifth chapter of that according to St. Matthew, beginning at the fourteenth verse.

THE kingdom of heaven is as a man travelling into a far country, who called his servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying: Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him: Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said: Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received one talent came and said: Lord, I knew thee that thou art an hard man, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. But his lord answered and said unto him: Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

The Sixth Sunday after the Epiphany

Intent: Discrimination

The Collect

O GOD, forasmuch as in the changes and chances of this mortal life it must needs be that we meet with many and great temptations, grant that we may be wary to discern and strong to resist them, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the General Epistle of St. James, beginning at the second verse.

MY brethren, count it all joy when ye fall into divers temptations; know this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him. Let no man say when he is tempted: I am tempted of God; for God cannot be tempted by evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Do not err, my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fourth chapter of that according to St. Matthew, beginning at the thirty-seventh verse.

AS the days of Noah were, so shall the coming of the Son of Man be; for as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. But of that day and that hour knoweth no man; no, not the Angels of heaven, but My Father only. Take ye heed, watch and pray, lest ye enter into temptation, for ye know not when the time is. The Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, lest coming suddenly He find you sleeping. What I say unto you, I say unto all: Watch.

The Sunday called Septuagesima, or the third Sunday before Lent

Intent: The Gift of Wisdom

The Collect

O GOD the Holy Ghost, pour out upon us, we pray Thee, Thy wondrous gifts of wisdom and understanding, that we through them may learn to love Thee more and serve Thee better, Who livest and reignest with the Father and the Son, One God for evermore. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the seventh chapter of the Book of the Wisdom of Solomon, beginning at the twenty-second verse.

WISDOM, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one

only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all spirits, understanding, pure and most subtle. For Wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing flow into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. And, being but one, she can do all things; remaining in herself, she maketh all things new; and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth him that dwelleth with Wisdom. For she is more beautiful than the sun, and above all the order of the stars. Being compared with the light, she is found before it. He that loveth her loveth life, and they that seek her early shall be filled with joy. He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. They that serve her shall minister to the Holy One; and them that love her the Lord doth love.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fifth chapter of that according to St. Matthew, beginning at the first verse.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and

slept. And at mignight there was a cry made: Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: Give us of your oil, for our lamps are gone out. But the wise answered, saying: Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying: Lord, Lord, open to us. But he answered and said: Amen, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

The Sunday called Sexagesima, or the Second Sunday before Lent

Intent: The HOLY SPIRIT as Sanctifier

The Collect

O GOD the Holy Ghost, we pray Thee to direct, sanctify and govern both our hearts and minds in the ways of Thy laws and in the works of Thy commandments: that through Thy most mighty protection, both here and ever, we may be pure in body and in soul, through Christ our Lord, Who with Thee and the Father liveth and reigneth for ever. R. Amen.

The Epistle

The Epistle is taken from the twelfth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the first verse.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same Spirit; and there are differences

of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twelfth chapter of that according to St. Mark, beginning at the twenty-eighth verse.

ONE of the scribes came and asked Jesus: Which is the first commandment of all? And Jesus answered him: The first of all the commandments is: Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment, and the second is like unto it, namely, this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him: Well, Master, Thou hast said the truth; for there is one God, and there is none other but He; and to love Him with all the heart, and with all the understanding and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him: Thou art not far from the kingdom of God.

The Sunday called Quinquagesima, or the next Sunday before Lent

Intent: The HOLY SPIRIT as the Fire of Love

The Collect

O HOLY Spirit, Who hast taught us that all our doings without love are nothing worth, pour into our hearts that most excellent gift of love, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before Thee, Who livest and reignest with the Father and the Son, one God for evermore. R. Amen.

The Epistle

The Epistle is taken from the thirteenth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the first verse.

THOUGH I speak with the tongues of men and of Angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect

is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part, but then shall I know even as I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twentieth chapter of that according to St. Matthew, beginning at the first verse.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them: Why stand ye here all the day idle? They say unto him: Because no man hath hired us. He saith unto them: Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward: Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying: These last have

wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said: Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

This Collect, Epistle and Gospel shall serve until the First Day of Lent.

The First Day of Lent, anciently called Ash-Wednesday

The Collect

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works, begun, continued and ended in Thee, we may glorify Thy holy Name, through Christ our Lord. R. Amen.

This Collect is to be said every day in Lent, after the Collect appointed for the Day.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the third chapter of the Acts of the Apostles, beginning at the nineteenth verse.

REPENT ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you; Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since

the world began. For Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the third chapter of that according to St. John, beginning at the third verse.

JESUS said unto Nicodemus: Amen, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto Him: How can a man be born when he is old? And Jesus answered: Amen, Amen, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit. Nicodemus said: How can these things be? Jesus answered: Amen, Amen, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven but He that came down from heaven, even

the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.

The same Collect, Epistle and Gospel shall serve for every day after, unto the next Sunday.

The First Sunday in Lent

Intent: Self-Examination

The Collect

O LORD, Who for our solace hast appointed divers seasons unto Thy Church, grant us so justly to examine ourselves that, discerning clearly our faults, we may truly amend them, and thus prepare ourselves fitly to celebrate Thy holy Feast of Easter, O risen Lord, unto Whom be praise and adoration for evermore. R. Amen.

The Epistle

The Epistle is taken from the fifth chapter of the Second Epistle of St. Paul the Apostle to the Corinthians, beginning at the ninth verse.

WE labour that we may be accepted of Him, for we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. The love of Christ constraineth us; therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. Give no offence in anything, in all things approving yourselves by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on

the right hand and on the left. Examine yourselves, whether ye be in the faith; prove your own selves. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the third chapter of that according to St. John, beginning at the sixteenth verse.

GOD so loved the world that He gave His alone-born Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the alone-born Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The Second Sunday in Lent

Intent: Control of Speech

The Collect

O GOD, Who unto man alone hast given the power of speech wherewith to praise Thee, grant that our hearts may be so filled with love and wisdom that we may speak evil of no man, but evermore glorify Thy holy Name, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the third chapter of the Epistle General of St. James, beginning at the second verse.

IF any man offend not in word, the same is a perfect man, and able to bridle the whole body. For every kind of beasts and of birds, and of serpents and of things in the sea, hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. The tongue is a little member, but it boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. Therewith bless we God, even the Father, and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. Luke, beginning at the forty-first verse.

WHY beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? How canst thou say to thy brother: Brother, let me pull out the mote that is in thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt

fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

The Third Sunday in Lent

Intent: Understanding

The Collect

O GOD Who knowest all things, and art therefore all-forgiving, grant us grace so to look upon the hearts of our brethren that we may never fail in understanding and compassion, through Christ the Lord of love, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the third chapter of the First Epistle General of St. Peter, beginning at the eighth verse.

BE ye all of one mind, having compassion one on another; love as brethren, be pitiful, be courteous; not rendering evil for evil, nor railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace, and ensue it. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eighth chapter of that according to St. John, beginning at the third verse.

THE Pharisees brought unto Jesus a woman who had been unfaithful to her husband, and when they had set her in the midst, they said unto Him: Master, this woman was taken in impurity, in the very act; now Moses in the Law commanded us that such should be stoned; but what sayest Thou ? This they said, tempting Him, that they might have wherewith to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted Himself up, and said unto them: He that is without sin among you, let him first cast a stone at her. And again He stooped down and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted Himself up, and saw none but the woman, He said unto her: Woman, where are those thine accusers ? Hath no man condemned thee ? She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee; go, and sin no more.

The Fourth Sunday in Lent, or Refreshment Sunday

Intent: Spiritual Refreshment

The Collect

ALMIGHTY God, Who art unto Thy people a Fountain of Wisdom, a Tower of Strength, and an ever-shining Sun of Beauty and Harmony, grant that we may so prepare ourselves to celebrate the sacred mys-

teries of the Passion and the Resurrection that we may ever be refreshed by the continual outpouring of Thy power from on high, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of that of St. Paul the Apostle to the Philippians, beginning at the eleventh verse.

I HAVE learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ Who strengtheneth me. Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. John, beginning at the third verse.

JESUS went up into a mountain, and there He sat with His disciples. And when He lifted up His eyes, and saw a great company come unto Him, He saith unto Philip: Whence shall we buy bread, that these may eat? Philip answered: Two hundred penny-

worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him: There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many? Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto His disciples: Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten. Then those men, when they had seen this miracle which Jesus did, said: This is of a truth that prophet which should come into the world.

The Fifth Sunday in Lent, or Passion Sunday

Intent: Humility

The Altar Cross is veiled in violet gauze.

The Collect

O LORD, Who didst lay aside Thy glory, and take upon Thee the earthly robe of mortal flesh, we pray for wisdom to avoid the specious snare of pride, and ever to walk humbly and heedfully in Thy sight, Who livest and reignest with the Father and the Holy Ghost throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the twelfth chapter of

that of St. Paul the Apostle to the Romans, beginning at the second verse.

BE not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say to every man that is among you not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching, or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Dearly beloved, avenge not yourselves, for it is written: Vengeance is Mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; in so doing, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eighteenth chapter of that according to St. Luke, beginning at the ninth verse.

HE spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank Thee that I am not as other men are, extortioners, unjust, or even as this publican. I fast

twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. And they brought unto Him also infants, that He should touch them; but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said: Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Amen, I say unto you: Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The Sunday Next before Easter, or Palm Sunday

The Blessing of the Palms

The procession enters as usual. Upon reaching the chancel the palm branches upon the table are uncovered. The antiphon "Hosanna Filio David" is then sung, as followeth:

Priest. **Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.**

People. **O King of Israel: Hosanna in the highest.**

The Priest sprinkles the palms thrice with holy water and says:

Let us pray.

The people kneel.

O God, Who gatherest the things that are dispersed, and preservest what is gathered; Thou that didst bless the people, who, bearing branches, went out to meet Jesus; do Thou also + purify and + bless these boughs of palm which Thy servants faithfully take up in honour of Thy Name, that unto what place soever these branches be brought, the dwellers therein may obtain Thy blessing, and, every adversity being chased therefrom, Thy right Hand may protect those whom Thy Son Christ doth watch over and love. Through Christ our Lord. R. Amen.

The people are seated.

The Priest blesses incense and censes the palms thrice. He then turns to the people and says:

Receive a branch of palm, ye who desire to greet the Lord with joy and gladness.

The branches are now distributed to the clergy and the people; a branch is fastened to the top of the processional cross. The procession forms in the chancel and the Priest sings:

P. Let us go forth in peace.

C. In the Name of Christ.

The procession moves through the church and out of the door singing an appropriate hymn. The door is closed at the end of the hymn, and the people within turn in its direction and sing the first verse of "All glory, laud, and honour." This verse is repeated by those without the door. The people and choir then sing the next verse, and those on the outside repeat the refrain, which is the same as the first verse. This is done alternately throughout the whole of the verses, all, however, joining in the refrain after the last verse. The cross-bearer then knocks at the church door with the base of the processional cross; the door is immediately opened, and the procession enters singing some appropriate hymn. The Holy Eucharist now begins as usual.*

* Hymn 132 is suitable.

The Collect

O LORD Christ, before Whom in Thy one earthly triumph the children of the Hebrews did cast their votive palms, grant unto Thy faithful servants that in Thine own good time we too may bear the palm of victory, and may be found worthy to stand in Thy holy Presence, Thou Who dwellest ever in the unity of the Father and the Holy Spirit throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the nineteenth chapter of the Revelation of St. John the Divine, beginning at the first verse.

I HEARD a great voice of much people in heaven saying: Alleluia; salvation and glory and honour and power unto the Lord our God, for true and righteous are His judgments. And again they said Alleluia. And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the Throne, saying: Amen, Alleluia; and a voice came out of the Throne saying: Praise our God, all ye His servants and ye that love Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia; for the Lord God Omnipotent reigneth: let us be glad and rejoice and give honour to Him. And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True. His eyes were as a flame of fire, and on His Head were many crowns; and His name is called The Word of God; and He hath on His vesture and on His thigh a name written: King of Kings and Lord of Lords.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-first chapter of that according to St. Matthew, beginning at the first verse.

WHEN they drew nigh unto Jerusalem and were come to Bethphage unto the Mount of Olives, then sent Jesus two disciples, saying unto them: Go unto the village over against you, and straightway ye shall find an ass tied and a colt with her; loose them and bring them unto Me. And if any man say aught unto you, ye shall say: The Lord hath need of them; and straightway he will send them. And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitude that went before and that followed cried saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest. And when He was come into Jerusalem all the city was moved saying: Who is this? And the multitude said: This is Jesus the prophet of Nazareth in Galilee.

The same Collect, Epistle and Gospel shall serve for every day until Maundy Thursday.

NOTE ON HOLY WEEK SERVICES

The traditional services at the conclusion of Holy Week, in which the successive events in the mystery-drama of the Gospels from Thursday to Easter Sunday are portrayed, are an interesting survival of primitive rites of the Church.

Maundy Thursday takes its name from the opening words of the antiphon *Mandatum novum do vobis* ("a new commandment I give unto you"), which introduces the ancient ceremony of the washing of the feet. Apart from this ceremony, which is not observed among us, the day is kept in honour of the institution of the Holy Eucharist, and the Celebration is one of festal splendour, with procession of the Blessed Sacrament. On this day also the Bishop, in his cathedral

church, consecrates the Holy Oils to be used for the succeeding year.

On Good Friday the Church commemorates the solemn event of the crucifixion in the mystery-drama. From the evening of Maundy Thursday the church is stripped of earthly pomp and splendour, and there is no Celebration until that of the Resurrection on Easter morning. Instead, on Friday and Saturday there is celebrated the Eucharist of the Presanctified, in which the consecration is omitted, the Priest receiving a Host consecrated or "presanctified" on Maundy Thursday.

The traditional offices of this and the following day are protracted by the reading of long passages from the Old Testament, but these are not part of our rite. In the Eastern Church a Mass of the Presanctified is enjoined for all days in Lent, except Saturdays and Sundays.

In ancient times the people spent the night before Easter in prayer and watching. During this night the water in the baptismal font was blessed and catechumens were baptized in readiness to share in the Celebration of the Resurrection at dawn. In preparation for all this, long discourses and scripture readings were given for the edification of the faithful. Part of the symbolism, also, was the blessing of the new fire, and the lighting therefrom of the paschal candle and the lamps of the church. During the middle ages a tendency to anticipate liturgical events came increasingly and irresistibly into evidence, and now the Roman Catholic Church celebrates the Mass of Resurrection, as well as the blessing of the new fire and of the baptismal font, on the Saturday morning.

The Liberal Catholic rite has reverted to the older and surely sounder usage of not celebrating the Eucharist of the Resurrection until Easter morning.

Maundy Thursday

White vestments are used, and the purple veil covering the cross during Holy Week is replaced by one of white.

The Collect

O GOD, Who in this wonderful Sacrament hast left us a perpetual memorial of Thy love; may we, by the inspiration of Thy Holy Spirit, so reverence the sacred mysteries of Thy Body and Blood, that we may the more worthily receive this Thy most glorious gift and blessing. Through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the eleventh chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the twenty-third verse.

FOR I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said: Take, eat; this is My Body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. John, beginning at the forty-seventh verse.

AMEN, Amen, I say unto you, he that believeth on Me hath everlasting life. I am that Bread of

life. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My Flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said unto them: Amen, Amen, I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you; whoso eateth My Flesh and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me even he shall live by Me. This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this Bread shall live for ever.

Four large Hosts are consecrated, one for this Celebration, the other three for subsequent use.

During the singing of the Adeste Fideles, the Blessed Sacrament is carried round the church in procession in the monstrance.

If this hymn be not long enough, it should be supplemented by some other Eucharistic hymn.

At evening a ciborium containing the three Hosts is carried out, in solemn procession if there be an evening service. These, together with some Particles for possible use of the sick, should be reserved in a tabernacle in the sacristy or some other convenient place out of the church. Two of these Hosts are required for the Masses of the Presanctified on Good Friday and Holy Saturday respectively, and the third is to be placed in the tabernacle of the high Altar before the first

Celebration on Easter Day, or on Saturday evening, if the first Vespers of Easter and Benediction be celebrated.

After the evening service the Altars are stripped of flowers, cloths and frontals, the tabernacle door left open, and the cross again veiled in violet.

The Office of Blessing the Oils on Maundy Thursday will be found later in this Book.

Good Friday

The Altar is covered with a plain linen cloth and violet frontal, but otherwise unadorned. No candles are lighted. If convenient, Prime may be sung before the special service of the Day. If that be done the lections which follow shall be used as the First and Second Lessons at Prime in place of the Epistle and Gospel.

The First Lesson.

The First Lesson is taken from the fifty-eighth Chapter of the Book of the Prophet Isaiah, beginning at the third verse.

Wherefore have we fasted, men say, and Thou seeest not? Wherefore have we afflicted our soul, and Thou takest no knowledge? Is it such a fast that I have chosen? saith the Lord. A day for a man to afflict his soul, to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call *this* a fast, and an acceptable day to the Lord? Is not *this* the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house, and when thou seest the naked

that thou cover him? Then shall thy light break forth as the morning and thy health shall spring forth speedily, and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward.

Here endeth the First Lesson.

The Second Lesson.

The Second Lesson is taken from the twelfth Chapter of the Gospel according to St. John, beginning at the twenty-third verse.

Jesus said: The hour is come that the Son of Man should be glorified. Amen, Amen, I say unto you, except a grain of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be.

Here endeth the Second Lesson.

EUCHARIST OF THE PRESANCTIFIED.

The Collect

LORD Christ, Whose life Thy Church doth lay before us as a perfect ensample for our imitation, grant us that we may have strength so to follow Thee through suffering and mystical death, that we may rise with Thee into the ineffable splendour of Easter, Who livest and reignest throughout the ages of ages. R. Amen.

The Collects for Ash Wednesday and for Peace are then said, and the Epistle and Gospel follow in the usual form.

The Epistle

The Epistle is taken from the first chapter of the Second Epistle of St. Paul the Apostle to the Corinthians, beginning at the third verse.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, that also is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the ninth chapter of that according to St. Luke, beginning at the eighteenth verse.

AND Jesus asked His disciples: Whom say the people that I am? They answering said: John the Baptist; but some say Elias; and others say that one of the old prophets is risen again. He said unto them: But whom say ye that I am? Peter answering said: The Christ of God. And He straitly charged them, and commanded them to tell to no man that thing, saying: The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain, and be raised the third day. And He said to them all: If any man will come after Me, let him deny himself and take up his cross daily, and follow Me. For whosoever doth not bear his cross and come after Me, cannot be My disciple. Likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it.

The sermon, if there is to be one, follows here.

The Priest (or deacon) now places the cross upon the centre of the Altar, and as it is unveiled the people kneel. The officiant, other clergy and ministers approach the Altar from the farther end of the sanctuary or chancel by three stages; at the end of each stage they genuflect. During the first genuflection the following versicle and response are sung:*

P. Holy art Thou, O God.

C. Holy art Thou, O God.

During the second genuflection:

P. Holy art Thou, O Mighty One.

C. Holy art thou, O Mighty One.

During the third genuflection:

P. Holy art Thou, O Immortal One; pour out Thy love upon us.

C. Holy art Thou, O Immortal One; pour out Thy love upon us.

This last genuflection having taken place, the following hymn is sung:

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*These phrases are a translation of the ancient Trisagion ("thrice-holy") of the Greek Liturgy. In the traditional Latin rite these Greek and Latin phrases are sung antiphonally, as follows:

Hagios O Theos.
Sanctus Deus.
Hagios Ischyros.
Sanctus Fortis.
Hagios Athanatos, eleison hemas.
Sanctus Immortalis, miserere nobis.

Apart from the *Kyrie eleison,* this is the only instance of the use of Greek in the Roman rite. Greek was the original liturgical language at Rome, and Greek and Latin are the two ancient liturgical languages of the Church.

TAKE up thy cross, our Master said,
If thou would'st My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me.

Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;
Thy Lord for thee the cross endured,
To save thy soul from death's dark spell.

Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

To Thee, great Lord, the One in Three,
All praise for evermore ascend;
O grant us in our Home to see
The heavenly life that knows no end. Amen.

Towards the end of the hymn the candles are lighted on the Altar, and lastly the cross is moved back to its accustomed place. A procession is formed, and returns with lights and incense to the high Altar, the celebrant bearing a ciborium containing a Host consecrated on the previous day. The Host is placed on the corporal; wine and water are poured into the chalice, but without the usual prayers. The Priest censes the offerings and the Altar in the usual way. Having washed his fingers in silence, he says:

ORATE FRATRES.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands, and sanctify our lives in His service.

He continues:

O Lord, we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee. May our strength be spent in Thy service and our love poured forth upon Thy people. R. Amen.

The Priest proceeds immediately to the following prayers:

P. We praise and thank Thee, holy Lord, for the glory of Thy saints, and we (*here he makes the sign of the holy cross with the paten from his forehead to his breast*) **join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou hast made.**

He elevates the Host for the adoration of the people. Immediately he breaks the Host over the chalice in the usual way, dropping the Particle into the chalice, but in silence. He then says:

O Thou Who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wondrous and mystic communion with Thee; grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavour, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life. R. Amen.

The Priest consumes the sacred Host in the usual manner, after which in silence he receives the contents of the chalice.

He concludes with the following Postcommunio prayer:

We pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may con-

tinually be made manifest in our lives. Through Christ our Lord. R. Amen.

The Altar cloth is removed.

At evening Complin may be said.

Holy Saturday

The Altar is covered with a plain linen cloth and violet frontal, but otherwise unadorned. No candles are yet lighted. The colour is violet.

If convenient, Prime may be sung before the special service of the Day. If that be done, the lections which follow shall be used as the First and Second Lessons at Prime in place of the Epistle and Gospel.

The First Lesson.

The First Lesson is taken from the thirty-seventh Psalm of King David, beginning at the third verse.

Put thou thy trust in the Lord, and be doing good: delight thou in the Lord, and He shall give thee thy heart's desire. Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass. He shall make thy righteousness as clear as the light, and thy just dealing as the noonday. O rest in the Lord; wait patiently for Him; for the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

Here endeth the First Lesson.

The Second Lesson.

The Second Lesson is taken from the fourteenth Chapter of the Gospel according to St. John, beginning at the first verse.

Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and pre-

pare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also. Now, I have told you before it come to pass, that when it is come to pass ye might believe. Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

Here endeth the Second Lesson.

THE BLESSING OF THE FIRE.

At a convenient time before the service fire is kindled outside the Church. It is desirable that the tinder from which this fire is ignited should be lighted from the sun by means of a lens, but if that be not possible, flint and steel should be used.

The service begins with the Asperges. Then a procession is formed which moves to the door of the Church. The glowing embers are placed in an appropriate vessel, such as an open thurible. The Priest blesses the new fire in this wise:

Let this fire be + purified and + blessed by Him in Whose honour it is kindled.

Some charcoal for burning incense is lighted from the new fire and placed in another thurible.

Five pellets of incense are blessed.

P. Let this incense be + purified and + blessed by Him to Whom its fragrance is dedicated.

The triple candle is lighted from the new fire and blessed.

P. Let this candle be + purified and + blessed by Him Who is the Light of the world.

The procession returns. If there be a subdeacon and deacon, the former bears the five grains of incense. The deacon, who in the meantime has been vested in a white dalmatic, bears the triple candle, lighted from

the new fire. Otherwise an attendant bears the incense, and the Priest takes the candle. During the procession four genuflections are made by all who take part therein. At each the deacon raises the triple candle and sings:

Deacon. **Christ is our Light.**

C. May His Light shine in our hearts.

The procession having arrived at the Altar, the deacon says:

Cleanse my heart and my lips, O God, Who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy lovingkindness so purify me that I may worthily proclaim Thy holy gospel. Through Christ our Lord. R. Amen.

The Priest blesses him in the usual manner:

May the Lord be in thy + heart and on thy + lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest. R. Amen.

D. The Lord be with you.

C. And with thy spirit.

D. In the beginning was the Word, and the Word was with God, and the Word was God.. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men; and the light shineth in darkness and the darkness comprehended it not.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all might believe through him. He was not that Light, but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*All now genuflect.*) **And the Word was made Flesh** (*all rise again*), **and dwelt among us, and we beheld His glory, the glory as of the alone-born Son of the Father, full of grace and truth.**

The deacon now fixes into the paschal candle the five grains of incense, and the Priest blesses the candle, saying:

Let this candle be + purified and + blessed by Him in Whose honour it shall be burned.

The deacon lights the paschal candle and Altar candles from the triple candle, and also any other lamps of the church (*save that which burns before the Blessed Sacrament*).

P. Let us pray.

Blessed Lord, may our hearts be so stirred by Thy power during this Easter Festival that, arising from the darkness of sin and ignorance, we may shine with the splendour of Thy light, O Thou Who art our Sun of Righteousness. R. Amen.

The deacon resumes the violet dalmatic. If it be convenient, a baptism may now be performed, in accordance with the ancient custom of the Church.

After the water has been blessed in the usual manner, the Priest lowers the base of the triple candle into the water and makes with it the sign of the cross in the water thrice, saying:

In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The baptism being ended, the Eucharist of the Presanctified follows. It begins with four Collects, the first from the ordinary Eucharistic service, the second as given below, the third that of Ash Wednesday, and the fourth the customary Prayer for Peace, after which the Epistle and Gospel are read as usual.

The Collect

LORD CHRIST, Whose Life Thy Church doth lay before us as a perfect ensample for our imitation, grant that we may follow Thee through mystic burial into newness of life, Who livest and reignest in eternal glory. R. Amen.

The Epistle

The Epistle is taken from the third chapter of the First Epistle General of St. Peter, beginning at the fourteenth verse.

BUT and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts. and be ready always to give an answer to every man that asketh you a reason of the hope that is in you; having a good conscience, that whereas they speak evil of you as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ also hath once suffered, being put to death in the flesh, but quickened by the Spirit. By which also He went and preached to the spirits in prison, but now is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto Him.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-seventh chapter of that according to St. Matthew, beginning at the fifty-seventh verse.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying: Sir, we remember that that deceiver said, while He was yet alive: After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people: He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

The sermon, if there is to be one, is given here. Then the procession is formed to bring in the Presanctified Host, and the remainder of the service follows exactly the course of that of the preceding day.

Easter Day

The Collect

O GOD of Love, we praise Thee, we bless Thee, with all our hearts do we thank Thee and magnify Thy name for this most holy and wondrous Festival of Easter, for in the glorious victory which in it is

commemorated and symbolized, Thou hast given us the sure and certain witness that good shall finally triumph over ill, and that death is but a gateway to the ineffable splendour of eternal life in Thee, O never-setting Sun of Righteousness, Who livest and reignest God for ever and ever. R. Amen.

The Epistle

The Epistle is taken from the fifteenth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the twelfth verse.

NOW if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain. But some man will say: How are the dead raised up, and with what body do they come? That which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. For there is a natural body, and there is a spiritual body. So this corruptible must put on incorruption, and this mortal must put on immortality. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, Who giveth us the victory through our Lord Jesus Christ.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-eighth chapter of that according to St. Matthew, beginning at the first verse.

AS it began to dawn towards the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men. And the Angel said unto the women: Fear not ye, for I know that ye seek Jesus, Who was crucified. Why seek ye the living amidst the dead? He is not here; He has risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead. And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying: All hail. And they came and took Him by the feet, and worshipped Him.

The First Sunday after Easter, or Low Sunday

The Collect

O LORD Christ, by Whose eternal Sacrifice we exist, and in Whose victory we triumph, grant that, in joy or in sorrow, we may never lose our grateful memory of Thine unchanging love, Who livest and reignest God throughout all ages. R. Amen.

Then shall be read the Collect for Easter Day.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the tenth chapter of the Acts of the Apostles, beginning at the thirty-fourth verse.

PETER opened his mouth, and said: Of a truth I perceive that God is no respecter of persons, but in

every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all), that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem; Whom they slew, and hanged on a tree; Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Who was ordained of God to be the Judge of quick and dead.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fourth chapter of that according to St. Luke, beginning at the thirteenth verse.

BEHOLD, two of His disciples went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden, that they should not know Him. And He said unto them: What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto Him: Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And He said unto them: What things? And they said unto Him: Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word, before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of Angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not. Then He said unto them: O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And, beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went, and He made as though He would have gone further; but they constrained Him, saying: Abide with us, for it is towards evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another: Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour with them, turned to Jerusalem, and found the eleven gathered together, and them that were with them, saying: The Lord is risen indeed and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

The Second Sunday after Easter

The Collect

O LORD Christ, the Sun of Righteousness, Who as at holy Eastertide didst rise from the darkness of death to shine with exceeding glory upon Thy people, hasten Thou Thy Coming, we pray Thee, that once more that brightness may rise upon our longing eyes, and that all the earth may be filled with Thy glory, even as the waters cover the sea, Thou Who dwellest ever in the unity of the Father and the Holy Ghost throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the fifth chapter of the First Epistle General of St. John, beginning at the fourth verse.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One. And this is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twentieth chapter of that according to St. John, beginning at the nineteenth verse.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came

Jesus and stood in the midst, and saith unto them: Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again: Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them: Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The Third Sunday after Easter

The Collect

O LORD Christ, as Thou didst at this season rise from death into the wondrous power of an endless life, so may we by Thy most gracious help rise from the darkness of sin into the ineffable splendour of conscious life in Thee, O Light of Light, Who livest and reignest for evermore. R. Amen.

The Epistle

The Epistle is taken from the second and third chapters of the Epistle of St. Paul the Apostle to the Colossians, beginning at the sixth verse.

AS ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. For in Him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him, Who is the Head of all principality and power; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. If ye then be risen with Christ, seek those things which are above, where Christ

sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead to earth, and your life is hid with Christ in God.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fourth chapter of that according to St. Luke, beginning at the thirty-sixth verse.

JESUS Himself stood in the midst of them, and saith unto them: Peace be unto you. And He said: These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them: Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The Fourth Sunday after Easter

The Collect

O CHRIST our Lord and Master, grant that as Thou hast risen from the dead, Thy people may rise from ignorance to the firm ground of true knowledge, and thence, press onwards towards the mount of heavenly wisdom, where fair peace forever dwells, Thou Who livest and reignest throughout the ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the thirteenth chapter of the Acts of the Apostles, beginning at the twenty-seventh verse.

THEY that dwell in Jerusalem, though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead, and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is written in the Psalm, Thou shalt not suffer Thine Holy One to see corruption.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixteenth chapter of that according to St. Mark, beginning at the first verse.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away; for it was very great. And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them: Be not affrighted; ye seek Jesus of Nazareth Which was crucified. He is risen; He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter that He goes before you into Galilee: there shall ye see Him, as He said unto you.

The Fifth Sunday after Easter

The Collect

LORD Christ, Whose wondrous triumph Thy faithful people year by year do celebrate, we pray Thee that as the years roll on we also may triumph over sin, and, following Thy glorious ensample, may rise unto the fullness of our spiritual heritage, O Thou Who livest and reignest with the Father and the Holy Spirit, God throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the second chapter of the Acts of the Apostles, beginning at the twenty-second verse.

YE men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it. For David speaketh concerning Him, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixteenth chapter of that according to St. Mark, beginning at the ninth verse.

NOW when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them: Go ye into all the world, and preach the Gospel to every creature.

The Ascension Day

The Collect

O GOD, the King of glory, we pray Thee that, as Thine alone-born Son our dear Lord Christ hath ascended into the heavens, we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, throughout all ages of ages. **R.** Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the first chapter of the Acts of the Apostles, beginning at the fifth verse.

JESUS said unto His Apostles: John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in Samaria and unto the uttermost part of the earth. And when He had spoken

these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fourth chapter of that according to St. Luke, beginning at the forty-ninth verse.

BEHOLD, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen.

The same Collect, Epistle and Gospel shall serve for nine days after.

After the Gospel on Ascension Day, when the deacon has censed the celebrant, the latter shall reverently extinguish the Paschal Candle, saying:

The great forty days are over; the Lord hath ascended into heaven; and so in His Name I extinguish this Paschal Candle, which for forty days has symbolized among us His risen body, for a token that as its light, leaving this lower world, passes to higher realms, so may we in heart and mind thither ascend and with Him continually dwell.

Whitsunday

The Collect

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the love of Christ our Master, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the second chapter of the Acts of the Apostles, beginning at the first verse.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another: Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and

strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the sixteenth verse.

JESUS said unto His disciples: I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Trinity Sunday

The Collect

ALMIGHTY and everlasting God, Who hast given unto us Thy servants by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we pray Thee that Thou wouldest keep us steadfast in this knowledge, and evermore defend us from all error, Who livest and reignest, one God, throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the fourth chapter of the Book of the Revelation of St. John the Divine, beginning at the second verse.

IMMEDIATELY I was in the Spirit; and behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the sixth verse.

JESUS said: I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me. He that hath seen Me hath seen the Father; for I am in the Father, and the Father in Me. I and My Father are one; as the Father hath loved Me, so have I loved you; and this is My commandment, that ye love one another, as I have loved you. When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. By this shall all men know that ye are My disciples, if ye have love one to another.

Corpus Christi

The Collect

O CHRIST our holy Lord, Who in this wonderful Sacrament of the Altar hast given unto us the grace of Thy perpetual Presence and an abiding memorial of Thy surpassing love; grant us so to receive this Thy most precious gift, that our hearts may be pure in Thy sight and our lives ever dedicated to Thy service, Who livest and reignest with the Father and the Holy Spirit, one God throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the eleventh chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the twenty-third verse.

FOR I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread. And when

He had given thanks, He brake it, and said: Take, eat; this is My Body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. John, beginning at the forty-seventh verse.

AMEN, Amen, I say unto you: He that believeth on Me hath everlasting life. I am that Bread of life. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live for ever; and the Bread that I will give is My Flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said unto them: Amen, Amen, I say unto you: Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that Bread which came down from Heaven; not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live for ever.

At the chief celebration of the Holy Eucharist the Blessed Sacrament is carried round the Church in procession in the monstrance during the singing of the Adeste Fideles. If this hymn be not long enough, it should be supplemented by some other Eucharistic hymn. At the evening service there should be Solemn Benediction and procession of the Sacred Host.

The same Collect, Epistle and Gospel shall serve for the following Sunday and until the Second Sunday after Trinity.

The Second Sunday after Trinity

Intent: GOD as Light

The Collect

O FATHER of Light, in Whom is no darkness at all; may our hearts be so irradiated by the glory of Thy divine Love that we may ever shine as beacons amid the stormy sea of life; that through us weary and tempest-driven souls may be guided to the haven where they would be, and may rest in the eternal sunlight of Thy holy Presence, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the First Epistle General of St. John, beginning at the third verse.

THAT which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. These things write we unto you that your joy may be full. This then is the message which we have heard of Him and declare unto you, that God is Light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie, and do not the

truth. But if we walk in the light, as He is in the light, we have fellowship one with another. He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twelfth chapter of that according to St. John, beginning at the thirty-second verse.

I, if I be lifted up from the earth, will draw all men unto Me. Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. He that believeth on Me, believeth not on Me only, but on Him that sent Me; and he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness.

The Third Sunday after Trinity

Intent: GOD as the Ruler of Angels.

The Collect

O GOD the King of Angels, Ruler of all the Hosts of heaven, we praise and thank Thee for the help which these Thy radiant servants so joyously do render unto us, and pray that we may pattern after them in purity and zeal, through Christ our Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the twelfth chapter of the Book of Tobit, beginning at the sixth verse.

AND the Angel said unto them: Bless God, praise Him and magnify Him, and praise Him for the things which He hath done unto you in the sight of all that live. It is good to praise God and exalt His Name, and honourably to show forth the works of God; therefore be not slack to praise Him. Do that which is good, and no evil shall touch you. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold; for those that exercise alms and righteousness shall be filled with life, but they that sin are enemies to their own life. God hath sent me to heal thee and thy daughter, for I am Raphael, one of the seven holy Angels which present the prayers of the saints, and go in and out before the glory of the Holy One.

Then they were troubled and fell upon their faces; for they feared. But the Angel said unto them: Fear not; it shall go well with you. Not of any favour of mine, but of the will of our God I came; therefore praise Him for ever and give Him thanks, for I go up to Him that sent me.

Then they confessed the great and wonderful works of God, and how the Angel of the Lord had appeared unto them; and they said: Blessed art Thou, O God, and blessed is Thy name for ever; and blessed are all Thy holy Angels.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the eighth verse.

WHILE Zacharias executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying

without at the time of incense. And there appeared unto him an Angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him; but the Angel said unto him: Fear not, Zacharias; thy prayer is heard, and thou shalt have joy and gladness. I am Gabriel, that stand in the Presence of God; and I am sent to speak unto thee, and to show thee these glad tidings.

The Fourth Sunday after Trinity

Intent: GOD as Love

The Collect

O CHRIST, the Lord of Love, we lay our hearts upon Thy shrine, praying that Thou wilt accept, purify and enkindle them, so that they may forever glow with the undying fire of Thine infinite compassion, Who livest and reignest with the Father and the Holy Spirit, one God throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of the First Epistle General of St. John, beginning at the seventh verse.

BELOVED, let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is Love. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us His Spirit. God is Love; and he that dwelleth in love dwelleth in God, and God in him. There is no fear in love; but perfect love casteth out

fear; because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say: I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, Whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fifteenth chapter of that according to St. John, beginning at the first verse.

I AM the true vine, and My Father is the Husbandman. I am the Vine, ye are the branches. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. These things I command you, that ye love one another.

The Fifth Sunday after Trinity

Intent: GOD as Peace

The Collect

GRANT, O Lord, that the course of this world may soon be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all god-

ly quietness, through Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the fifth chapter of that of St. Paul the Apostle to the Galatians, beginning at the thirteenth verse.

BRETHREN, ye have been called unto liberty; only, use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. This I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. If we live in the Spirit, let us also walk in the Spirit.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the eighteenth verse.

JESUS said: I will not leave you comfortless; I will come to you. Because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that keepeth not My sayings loveth Me not. Peace

I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The Sixth Sunday after Trinity

Intent: Steadfast Service

The Collect

O GOD, Who hast prepared for Thy faithful servants such good things as pass man's understanding; may our hearts be so filled with love towards Thee, that we, loving Thee above all things, may show forth that love in continual service to our brethren, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the twelfth chapter of the Epistle of St. Paul the Apostle to the Romans, beginning at the first verse.

I BESEECH you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another in brotherly love, in honour preferring one another; not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation; distributing to the necessity of saints, given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth

in you, live peaceably with all men. Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fifth chapter of that according to St. Matthew, beginning at the thirty-first verse.

When the Son of Man shall come in His glory, and all the holy Angels with Him, then shall He sit upon the throne of His glory. Before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying: Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them: Amen, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand: Depart from Me. For I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and

in prison, and ye visited Me not. Then shall they also answer Him saying: Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying: Amen, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me.

The Seventh Sunday after Trinity

Intent: Purity; a day of devotion to the Holy Spirit

The Collect

O SPIRIT of all-perfect Purity, before Whose light an Angel veils his face, we Thy humble servants, sin-stained and weary though we be, do now most earnestly desire to keep our hearts unspotted from the world. To reach this purity we ask for strength from Thee, Who, with the Father, and the Son, livest and reignest one God throughout all ages of ages. R. Amen.

The Epistle

The Epistle is taken from the second chapter of the First Epistle General of St. John, beginning at the fifteenth verse.

LOVE not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. Let that therefore abide in you which ye have heard from the beginning; for this is the promise that He hath promised us, even eternal life. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet ap-

pear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the seventeenth chapter of that according to St. John, beginning at the eleventh verse.

AND Jesus said: Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They art not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. The glory which Thou gavest Me I have given them; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am. I have declared unto them Thy Name, that the love wherewith Thou hast loved Me may be in them, and I in them.

The Eighth Sunday after Trinity

Intent: Wisdom

The Collect

O GOD, Who art the Wisdom of the wise and the Strength of the strong, Whose Beauty shines through the whole universe; may we so open our hearts to the

Spirit of wisdom and understanding that we may ever be strong in Thee, our Rock of Ages, and may show forth in our lives the beauty of holiness, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the third chapter of the General Epistle of St. James, beginning at the thirteenth verse.

WHO is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. Such wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the second chapter of that according to St. Luke, beginning at the fortieth verse.

THE child Jesus grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him. Now His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they

sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him they were amazed: and His mother said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them; How is it that ye sought Me? Wist ye not that I must be about my Father's business? And they understood not the saying which He spake unto them. But His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Ninth Sunday After Trinity

Intent: Confidence

The Collect

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast joy and love; may we abide for ever under the protection of Thy good providence, and be filled with perpetual reverence and love for Thy holy Name, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the second chapter of that of St. Paul the Apostle to the Philippians, beginning at the second verse.

FULFIL ye my joy; be ye likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of heart let each esteem other better than

himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, Who, being in the form of God, made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death. Wherefore God hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twelfth chapter of that according to St. John, beginning at the twenty-third verse.

JESUS said: The hour is come that the Son of Man should be glorified. Amen, Amen, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that careth not for his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be. Father, glorify Thy Name. Then came there a voice from heaven saying: I have both glorified it, and will glorify it again.

The Tenth Sunday after Trinity

Intent: Devotion

The Collect

LORD and Master, we Thy servants continually do worship Thee with heartfelt praise and thanksgiving; may our fervent adoration rise ever before

Thee like incense, until the light of our love becomes one with Thine infinite Light, Thou Who livest and reignest with the Father and the Holy Ghost, One God throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the fifteenth chapter of the Revelation of St. John the Divine, beginning at the second verse.

I SAW as it were a sea of glass mingled with fire; and they that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Thou only art holy; for all nations shall come and worship before Thee, for Thy judgments are made manifest. Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourth chapter of that according to St. John, beginning at the nineteenth verse.

THE woman of Samaria saith unto Him: Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her: Believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the

Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth. The woman saith unto Him: I know that Messias cometh, which is called the Christ; when He is come, He will tell us all things. Jesus said unto her: I that speak unto thee am He.

The Eleventh Sunday after Trinity

Intent: Discernment

The Collect

O GOD, Whose never-failing providence ordereth all things both in heaven and earth, grant that we may unfold within ourselves such discernment, that we may avoid those things that be hurtful to the soul, and seek only those things that give us strength to serve Thee better, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the second chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the sixth verse.

WE speak wisdom among them that are perfect; yet not the wisdom of this world. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually dis-

cerned. But he that is spiritual discerneth all things; yet he himself is discerned of no man.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twelfth chapter of that according to St. Luke, beginning at the fifty-fourth verse.

JESUS said unto the people: When ye see a cloud rise out of the west, straightway ye say: There cometh a shower; and so it is. And when ye see the south wind blow, ye say: There will be heat; and it cometh to pass. Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? Seek not ye what ye shall eat or what ye shall drink, for all these things do the nations of the world seek after. Rather seek ye the kingdom of God and His righteousness, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

The Twelfth Sunday after Trinity

Intent: Self-Dedication

The Collect

ALMIGHTY and everlasting God, grant that we may ever increase in faith, hope and charity; and, that we may quickly attain that for which Thou hast destined us, may we love the path which Thou hast ordained, through Christ our holy Lord. R. Amen.

The Epistle

The Epistle is taken from the fifteenth chapter of that of St. Paul the Apostle to the Romans, beginning at the first verse.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbour for his good to edification. For even Christ pleased not Himself. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fifth chapter of that according to St. Matthew, beginning at the seventeenth verse.

THINK not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. Amen, I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. But I say unto you: Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father Which is in heaven. For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The Thirteenth Sunday after Trinity

Intent: Good works

The Collect

GRANT us, O Lord, to hold fast within our hearts Thy love, which doth always prevent and follow us; that so, loving Thee above all things, we may continually be given to all good works, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of that of St. Paul the Apostle to the Ephesians, beginning at the first verse.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the seventh chapter of that according to St. Matthew, beginning at the sixteenth verse.

YE shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by

their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? Then will I profess unto them: I never knew you; depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. But everyone that heareth these sayings of Mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

The Fourteenth Sunday after Trinity

Intent: Renewal of Heart

The Collect

O GOD, Who in Thy lovingkindness hast appointed for us a ministry of reconciliation, that by it our feet may be restored to the path wherein we should walk; grant us that, firmly resisting all temptation, we may follow that path unto its glorious end in Thee, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the First Epistle General of St. John, beginning at the first verse.

THAT which was from the beginning, which we have heard, which we have seen with our eyes,

which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. These things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the ninth chapter of that according to St. Matthew, beginning at the second verse.

THEY brought to Him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. But certain of the scribes said within themselves: This man blasphemeth. And Jesus, knowing their thoughts, said: Wherefore think ye evil in your hearts? For whether is easier, to say: Thy sins be forgiven thee, or to say: Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy): Arise, take up thy bed, and go into thy house. And he arose and departed to his house. And when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The Fifteenth Sunday after Trinity

Intent: The Reality of Things Eternal; a day of devotion to the Holy Spirit

The Collect

O HOLY Spirit, the Comforter of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply within us Thy heavenly wisdom; that, Thou being our Ruler and Guide, we may so pass through things temporal as never to lose sight of the things eternal, and may ever live in the service of Christ our holy Lord, Who with Thee and the Almighty Father liveth and reigneth One God for evermore. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of the Second Epistle of St. Paul the Apostle to the Corinthians, beginning at the fourteenth verse.

HE Who raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory, while we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the tenth chapter of that according to St. Luke, beginning at the twenty-fifth verse.

A CERTAIN lawyer stood up saying: Master, what shall I do to inherit eternal life? Jesus said unto

him: What is written in the law? How readest thou? And he answering said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Jesus said unto him: Thou hast answered right; this do and thou shalt live. But he, willing to justify himself, said unto Jesus: And who is my neighbour? And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him: Take care of him; and whatever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And the lawyer said: He that showed mercy on him. Then said Jesus unto him: Go, and do thou likewise.

The Sixteenth Sunday after Trinity

Intent: Justice

The Collect

O GOD, in Whom is no variableness, neither shadow of turning; we lean upon Thy justice as upon a pillar of Thy throne; we thank and bless Thee for Thy holy Law that changeth not, and pray for wisdom that

under it we may live according to Thy will, Who livest and reignest, Father, Son and Spirit, one God for evermore. R. Amen.

The Epistle

The Epistle is taken from the sixth chapter of the Epistle of St. Paul the Apostle to the Galatians, beginning at the fourth verse.

LET every man prove his own work, for every man shall bear his own burden. Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. Let us not be weary in well-doing, for in due season we shall reap, if we faint not. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fifth chapter of that according to St. John, beginning at the twenty-fifth verse.

AMEN, Amen, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation. As I hear, I judge, and My judgment is just; for the

Son of Man shall come in the glory of His Father with His Angels, and then shall He reward every man according to his works.

The Seventeenth Sunday after Trinity

Intent: Eternal Progress

The Collect

ALMIGHTY God and loving Father, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we pray Thee, that we may so loyally serve Thee in this life that we may be numbered among Thy leal and trusty soldiers in all lives to come, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the sixth chapter of the First Epistle of St. Paul the Apostle to Timothy, beginning at the sixth verse.

GODLINESS with contentment is great gain; for we brought nothing into this world, and it is certain that we can carry nothing out; so, having food and raiment, let us be therewith content. For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which some having coveted, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called. I give thee charge in the sight of God, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, Who is the blessed and only Potentate, King of Kings and Lord of Lords, to Whom be honour and power everlasting.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eleventh chapter of that according to St. Matthew, beginning at the seventh verse.

JESUS began to say unto the multitudes concerning John: What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written: Behold, I send My messenger before thy face, which shall prepare thy way before thee. Amen, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

The Eighteenth Sunday after Trinity

Intent: CHRIST as Truth

The Collect

O LORD Christ, Who art the Way, the Truth and the Life, grant that we may find strength to be true in thought, word and deed, that so we may reach Thee, the eternal Truth, to Whom be honour and glory for evermore. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of that of St. Paul the Apostle to the Ephesians, beginning at the seventh verse.

UNTO every one of us is given grace according to the measure of the gift of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the first verse.

LET not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto Him: I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him: Lord, show us the Father, and it sufficeth us. Jesus said unto him: Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father.

The Nineteenth Sunday after Trinity

Intent: Tact and Tolerance

The Collect

O GOD, Who meetest every man upon that path by which he draweth nigh unto Thee, grant us such a measure of Thy wisdom that by our love and gentleness the wandering sheep be guided to Thy fold, through Christ our holy Lord. R. Amen.

The Epistle

The Epistle is taken from the ninth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the nineteenth verse.

THOUGH I be free from all men, yet have I made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the tenth chapter of that according to St. John, beginning at the seventh verse.

THEN said Jesus unto them again: **Amen, Amen, I say unto you, I am the door of the sheep. By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.**

The Twentieth Sunday after Trinity

Intent: Serenity

The Collect

UNCHANGING and immortal God, Who reignest for ever serene above the waterfloods, grant us to gain and hold that holy peace which naught on earth can vex, through Christ the Prince of Peace, Who liveth with Thee and the Holy Ghost, One God for evermore. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the Second Epistle General of St. Peter, beginning at the fifth verse.

GIVING all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But, beloved, be not ignorant of this one thing, that one day is with the Lord as is a thousand years, and a thousand years as one day. What manner of persons then ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? Therefore, beloved, beware lest, being led away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to Whom be glory now and for ever.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eleventh chapter of that according to St. Matthew, beginning at the twenty-eighth verse.

COME unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light. That it might be fulfilled which was spoken of Esaias the prophet, saying: Behold My servant, Whom I have chosen; My beloved, in Whom My soul is well pleased; I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the street. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory; and in His Name shall the Gentiles trust.

The Twenty-first Sunday after Trinity

Intent: Perseverance

The Collect

LORD of all power and might, Who art the author and giver of all good things, may our hearts be so filled with gratitude to Thee that we may continually increase in true religion, and from Thine omnipotence may we draw strength to persevere, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the sixth chapter of the Epistle of St. Paul the Apostle to the Ephesians, beginning at the tenth verse.

MY brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the adversary. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, watching thereunto with all perseverance.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the tenth chapter of that according to St. Matthew, beginning at the first verse.

WHEN Jesus had called unto Him His twelve disciples, He gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And He said unto them: Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. The disciple is not above his Master, nor the servant above his lord. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, Amen I say unto you; he shall by no means lose his reward. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it. But he that endureth to the end shall be saved.

The Twenty-second Sunday after Trinity

Intent: Right Energy

The Collect

STIR up, O Lord, we pray Thee, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good deeds, may become tireless workers in Thy holy service, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the second chapter of that of St. Paul the Apostle to Titus, beginning at the first verse.

SPEAK thou the things which become sound doctrine, in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned;

that he that is of the contrary part may be ashamed, having no evil thing to say of you. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; putting us in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. Luke, beginning at the twenty-seventh verse.

I SAY unto you which hear: Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And as ye would that men should do to you, do ye also to them likewise. Love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

The Twenty-third Sunday after Trinity

Intent: The Practice of What is Taught.

The Collect

ALMIGHTY God, the fountain of all wisdom, we pray Thee that the words which we hear this day with our outward ears may through Thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the General Epistle of St. James, beginning at the nineteenth verse.

MY beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixth chapter of that according to St. John, beginning at the twenty-eighth verse.

THEN said they unto Jesus: What shall we do, that we might work the works of God? Jesus answered and said unto them: This is the work of God,

that ye believe on Him Whom He hath sent. For the Bread of God is He Which cometh down from heaven, and giveth life unto the world. Then said they unto Him: Lord, evermore give us this bread. And Jesus said unto them: I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.

The Twenty-fourth Sunday after Trinity

Intent: Openness of Mind

The Collect

O LORD of Light unquenchable, grant unto Thy people that with pure heart and open mind they may reverently receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life, through Christ our Lord. R. Amen.

The Epistle

The Epistle is taken from the third chapter of the Epistle of St. Paul the Apostle to the Ephesians, beginning at the fourteenth verse.

FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth,

and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the seventh chapter of that according to St. John, beginning at the sixteenth verse.

JESUS said: My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine whether it be of God. Judge not according to the appearance, but judge righteous judgment. If any man thirst, let him come unto Me and drink. I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life. If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.

The Sunday next before Advent

Intent: The Dispelling of Ignorance; a day of devotion to the Holy Spirit.

The Collect

O HOLY SPIRIT, Breath of Life and Fire of Love, touch our cold hearts, we pray Thee, with the glow of that celestial flame, that by Thine indwelling power we may shine forth as the sun to enlighten and encourage those our brethren who are lost in the darkness of ignorance, and guide them to Thee. Who, with the Father and the Son, art worshipped and glorified for ever. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the seventh chapter of the Book of the Prophet Daniel, beginning at the ninth verse.

DANIEL said: I saw in my vision by night, and the Ancient of Days did sit, Whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. The saints of the most High also shall take the kingdom, and possess it for ever and ever. And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people; and they that be wise shall shine as the brightness of the firmament; but they that turn many to righteousness as the stars for ever and ever.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eighth chapter of that according to St. Luke, beginning at the fourth verse.

WHEN much people were gathered together Jesus spake unto them by a parable: A sower went out to sow his seed; and as he sowed some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns;

and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. He that hath ears to hear, let him hear. And His disciples asked Him: What might this parable be? And He said: Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing, they might not understand. The parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the adversary, and taketh away the word out of their hearts, lest they should understand and be saved. They on the rock are they who, when they hear, receive the word with joy; but these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be used to supply as many as are wanting. And if there be fewer than twenty-five Sundays, those that remain over may be omitted, provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

The Baptism of Our Lord

The Collect

O LORD, Who didst deign as at this time to receive the baptism of water at the hands of Thy Forerunner, grant that we may become worthy to receive at Thy Hands the baptism of the Holy Ghost and of Fire, Thou Who art the Way, the Truth and the Life, to Whom be praise for evermore. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the eleventh chapter of the Book of the Prophet Isaiah, beginning at the first verse.

THERE shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of reverence to the Lord. He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and righteousness shall be the girdle of His loins, and faithfulness tne girdle of His reins. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the third chapter of that according to St. Matthew, beginning at the first verse.

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying: Repent ye, for the kingdom of heaven is at hand. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with Fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of Him. But John forbad Him, saying: I have need to be baptized of Thee, and comest Thou to me? And Jesus said unto him: Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He

saw the Spirit of God descending like a dove, and lighting upon Him. And, lo, a voice from heaven, saying: This is My beloved Son, in whom I am well pleased.

The same Collect, Epistle and Gospel shall serve for seven days after.

The Transfiguration

The Collect

O LORD Christ, Who upon Mount Tabor didst show Thyself in Thy true glory unto Thy disciples, grant that we Thy humble servants may also in due time ascend the holy mountain, and be transfigured into Thy likeness, O Thou great King of Glory to Whom be praise and adoration for evermore. R. Amen.

The Epistle

The Epistle is taken from the first chapter of the Second Epistle General of St. Peter, beginning at the sixteenth verse.

We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the seventeenth chapter of that according to St. Matthew, beginning at the first verse.

JESUS taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him. Then said Peter unto Jesus: Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said: This is My beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their faces, and were sore afraid. But Jesus came and touched them, and said: Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only.

The same Collect, Epistle and Gospel shall serve for seven days after, except on the Festival of the Presentation of our Lord in the Temple, when the Collect alone shall be said after that of the Day.

The Presentation of Our Lord in the Temple, or Candlemas

The Blessing of the Candles

During the ceremony of the Blessing of the Candles no flowers or other objects should stand on the Altar, and over the white Altar frontal, which is to be used during the Celebration, should be placed another of violet.

The clergy and celebrant in violet vestments and the acolytes enter the chancel by the short way and take their usual places. The ceremony of the Asperges is then performed. When this is finished the Priest, taking the aspergill, sprinkles the candles which lie upon a credence table. He now exorcizes and blesses the candles, saying:

Let these candles be + purified and + blessed by Him in Whose honour they shall be burned.

The Priest blesses some incense, the candles are now censed and afterwards distributed by the Priest to the clergy, acolytes and choir. The clergy then group themselves before the Altar and the Priest says:

Blessed Lord, Who art the Light of the world, grant that as on this day we do receive Thee with glory in Thine earthly Temple, so may the Light of Thy holy Presence ever burn brightly in the Temple of our hearts. R. Amen.

The Priest now turns to the people and, momentarily extending his hands, says:

Let us go forth in peace.

People. **In the Name of the Lord.**

The Procession

The procession starts and moves through the body of the church singing a hymn and passes out into the vestibule. Here the candles are lighted, and the violet vestments changed to white. The Priest, wearing a humeral veil, takes the monstrance containing the Host (which has been taken beforehand to the vestibule, and there guarded by a cleric), and the procession enters the church singing another hymn. Upon reaching the chancel the Altar is dressed, and the violet Altar frontal removed, leaving the white in its place; the monstrance is then placed on its throne. After the celebrant is properly vested the Eucharist begins as usual; it is celebrated before the Exposed Sacrament.

The Collect

O LORD, who as on this day didst formally present Thy Body in the Temple of Thy Father, grant that we too may one day be found worthy to stand in His Presence, before the shining Star of Whose glory the Angels veil their faces, praising evermore Three Persons in One God, throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the fortieth chapter of the Book of the Prophet Ezekiel, beginning at the fourth verse.

AND it was said unto me: Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither. And he brought me to the gate of the Temple, the gate that looketh toward the east. And behold, the glory of God came from the way of the east; and His Voice was like the voice of many waters, and the earth shone with His glory; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up and brought me into the inner court; and behold, the glory of the Lord filled the whole house, and I heard Him speaking unto me. And He said unto me: Son of man, the place of My throne shall be holy, where I will dwell in the midst of My children for ever; the whole limit thereof round about shall be most holy; behold, this is the law of the house. And again I fell upon my face before the glory of the Lord.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the second chapter of that according to St. Luke, beginning at the twenty-second verse.

AND when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord. And behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, to be a light to lighten the Gentiles, and to be the glory of Thy people Israel. And Joseph and His mother marvelled at those things which were spoken of Him.

St. David's Day

The Collect

WE praise Thee, O Lord, for the example and assistance given to us by St. David, and we pray Thee ever to bless with Thy love and protection the land of which he is the Patron, through Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, throughout all ages of ages. R. Amen.

The Epistle and Gospel shall be the same as those appointed for the Feast of St. George.

St. Patrick's Day

The Collect

O ALMIGHTY and everlasting God, Who didst give to Thy holy Apostle St. Patrick grace truly to believe and to preach Thy Word; grant unto Thy

holy Church to love that Word which he believed, and both to preach and receive the same; through Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God throughout all ages of ages. **R.** Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the sixty-first chapter of the Book of the Prophet Isaiah, beginning at the first verse.

THE Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and to comfort all that mourn; to appoint unto them that mourn to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. And ye shall be named the priests of the Lord; men shall call you the ministers of our God. Behold, I will greatly rejoice in the Lord; I shall be joyful in my God; for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-second chapter of that according to St. Luke, beginning at the twenty-fifth verse.

AND He said unto them: The Kings of the Gentiles exercise lordship over them; and they that exercise

authority upon them are called benefactors. But ye shall not be so; he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve; for I am among you as he that serveth. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the consummation of the age.

The Annunciation of Our Lady

The Collect

WE thank Thee, O God, for that most sweet and laudable pattern set before us by the holy Lady Mary, mother of Jesus, whom Thy holy Church hath ever held up unto her people as a bright ensample of purity and godly life; and we pray that on this the Festival of her Annunciation there may shine forth within us the light of ever-growing purity and holiness, through Christ our Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the seventh chapter of the Book of the Prophet Isaiah, beginning at the fourteenth verse.

THE Lord Himself shall give you a sign: Behold, a Virgin shall conceive and bear a son, and shall call His Name Emmanuel. And it shall be said: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a Child is born, unto us a Son is given; and the government shall be upon His Shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace

there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the twenty-sixth verse.

AND in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel came in unto her, and said: Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her: Fear not, Mary; for thou hast found favour with God. And behold, thou shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word.

St. George's Day

The Collect

WE praise Thee, O Lord, for the example and assistance given to us by Thy holy Martyr St. George; and we pray Thee ever to bless with Thy love and protection the land of which he is the Patron, through

Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the third chapter of the Book of the Wisdom of Solomon, beginning at the first verse.

THE souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth, and such as be faithful in love shall abide with Him; for grace and mercy is to His saints, and He hath care for His elect.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixteenth chapter of that according to St. Matthew, beginning at the twenty-fourth verse.

THEN said Jesus unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His Angels; and then He shall reward every man according to his works.

Empire Day

The Collect

We thank Thee, O most mighty Lord, for this great Empire which Thy hands have builded; may we who love it labour to uphold its honour by nobility of life, each seeking not advantage for himself, but working with true heart and fervent zeal to aid the common good, that peace and brotherhood may reign throughout the world; through Christ our Holy Lord. R. Amen.

The Epistle

The Epistle is taken from the twelfth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the twelfth verse.

As the body is one and hath many members, and all the members of that body, being many, are one body; so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many; and the eye cannot say unto the hand: I have no need of thee; nor again the head to the feet; I have no need of you. There should be no schism in the body, but the members should have the same care one for another. And where one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ and members in particular.

Here endeth the Epistle.

The Gospel

The Holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the sixty-eighth verse.

Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David, as He spake by the mouth of His holy Pro-

phets, which have been since the world began: that we should be saved from our enemies and from the hands of all that hate us, to perform the mercy promised to our forefathers, and to remember His holy Covenant; to perform the oath which He sware to our forefather Abraham, that He would give us that we, being delivered out of the hands of our enemies, might serve Him without fear in holiness and righteousness before Him, all the days of our life. And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people for the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

St. Alban's Day

The Collect

WE praise Thee, O Lord, for the example and assistance given to us by Thy holy Martyr St. Alban; and we pray Thee ever to bless with Thy love and protection the land in which he was the first to die for Christ's sake; through the same Christ our Lord. R. Amen.

In countries where the Liberal Catholic Church has adopted St. Alban as its Patron, the following Collect shall be substituted for the foregoing:

We praise Thee, O Lord, for the example and assistance given to us by Thy holy Martyr St. Alban, the Patron of our Church, and we pray Thee that under his protection Thy Church in this land may continually serve Thee in all good works, through Christ our Lord. R. Amen.

The Epistle and Gospel shall be the same as those appointed for the Feast of St. George.

St. John Baptist's Day

The Collect

O CHRIST our Lord, Who as at this time sentest forth Thy servant John the Baptist to prepare Thy way before Thee; accept us now, we pray Thee, unworthy though we be, as heralds of Thy glorious Coming, that by devotion, steadfastness, and gentleness we too may win men's hearts to Thee, Whom we confess as Lord and Master, now and evermore. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the fortieth chapter of the Book of the Prophet Isaiah, beginning at the third verse.

THE voice of him that crieth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the sixty-eighth verse.

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up

a mighty salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our forefathers, and to remember His holy covenant; that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people for the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

St. Peter and the Holy Apostles

The Collect

WE thank Thee, Lord, for the teaching and example of Thy holy Apostles, and we pray that those to whom their wondrous power has descended may ever be filled with Thy wisdom and Thy love, that under their firm guidance Thy holy Church may ever joyfully serve the Father, Son, and Holy Ghost, One God for evermore. **R.** Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the twelfth chapter of the Acts of the Apostles, beginning at the fifth verse.

PETER therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. The same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the Angel of the Lord came upon him, and a light shined

in the prison; and he smote Peter on the side, and raised him up, saying: Arise up quickly. And his chains fell off from his hands. And the Angel said unto him; Gird thyself, and bind on thy sandals; and so he did. And he saith unto him: Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the Angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the sixteenth chapter of that according to St. Matthew, beginning at the thirteenth verse.

WHEN Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying: Whom do men say that I, the son of Man, am? And they said: Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them: But whom say ye that I am? And Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

The Assumption of Our Lady

The Collect

O LORD Christ, Who for her wondrous humility and purity hast exalted the holy Lady Mary among the hosts of heaven; grant that we, Thy people, may so follow that her most noble example, that we may at the latter end be found worthy to serve Thee even as do Thy holy Angels, Thou Who livest and reignest in glory for evermore. **R.** Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the ninth chapter of the Book of the Wisdom of Solomon, beginning at the first verse.

O GOD of my fathers, Who hast made all things with Thy word, give me wisdom, that sitteth by Thy throne, and reject me not from among Thy children. For though a man be never so perfect among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded. For wisdom was with Thee, which knoweth Thy works, and was present when Thou madest the world, and knew what was acceptable in Thy sight, and right in Thy commandments. O send her out of Thy holy heavens, and from the throne of Thy glory, that being present, she may labour with me, that I may know what is pleasing unto Thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power; so shall my works be acceptable. For who can think what the will of the Lord is, and Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above? So the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto Thee, and were saved through wisdom.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the twenty-sixth verse.

AND in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel came in unto her, and said: Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her: Fear not, Mary; for thou hast found favour with God. And behold, thou shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word.

The same Collect, Epistle and Gospel shall serve for seven days after.

The Nativity of Our Lady

The Collect

WE thank Thee, O God, for that most sweet and laudable pattern set before us by the holy Lady Mary, mother of Jesus, whom Thy holy Church hath ever held up unto her people as a bright ensample of purity and godly life; and we pray that on this the

Festival of her Nativity there may shine forth within us the light of ever-growing purity and holiness, through Christ our Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the eighth chapter of the Book of the Wisdom of Solomon, beginning at the first verse.

WISDOM reacheth from one end of the world to the other; mightily and sweetly doth she order all things. In that she is conversant with God, she hath magnified her nobility; yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of His works. If riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things ? And if prudence work, who of all that are is a more cunning worker than she ? If a man love righteousness, her labours are virtues; for she teacheth temperance and prudence, justice and fortitude, than which men can have nothing more profitable in their life. By means of her I shall obtain immortality, for she is the mother of fair love, and of patience and perseverance, and of holy hope. Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the first chapter of that according to St. Luke, beginning at the thirty-ninth verse.

MARY arose in those days, and went into the hill country, into a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, she was filled with the Holy Ghost, and she

spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. Whence is this to me, that the mother of my Lord should come to me? For lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. For He that is mighty hath magnified me; and holy is His Name.

St. Michael and all Angels

The Collect

ALMIGHTY and everlasting God, with all our hearts we praise Thee for the great glory of Thy most holy Angels; we thank Thee for their wonderful wisdom, their supreme strength, their radiant beauty; and, as their resistless power is used always and utterly in Thy service, so may we, following zealously their resplendent example, devote ourselves wholly to the helping of our brethren, through Christ our Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the seventh and eighth chapters of the Revelation of St. John the Divine.

I SAW the seven Angels which stood before God; and to them were given seven trumpets. And another Angel came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden Altar which was brought be-

fore the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the Angel's hand.

And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying: Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the eighteenth chapter of that according to St. Matthew, beginning at the first verse.

THEN came the disciples unto Jesus, saying: Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said: Amen, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My Name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven.

The same Collect, Epistle and Gospel shall serve for six days after, but on the seventh day those of the Third Sunday after Trinity shall be used.

All Saints' Day

The Collect

O ALMIGHTY God, Who hast knit together Thy servants in one communion and fellowship in the mystical body of Thy Son, Christ our Lord; may we so follow Thy blessed saints in all virtuous and godly living, that we may come to the unspeakable joys which Thou hast prepared for those who unfeignedly love Thee, through Christ our Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the seventh chapter of the Revelation of St. John the Divine, beginning at the ninth verse.

I BEHELD, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying: Salvation to our God Which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying: Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders said unto me: what are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white. Therefore are they before the throne of God, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and

shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twenty-fifth chapter of that according to St. Matthew, beginning at the thirty-fourth verse.

THEN shall the King say unto them on His right hand: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink, I was a stranger and ye took Me in, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me. Then shall the righteous answer Him saying: Lord, when saw we Thee an hungred, and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in, or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them: Amen, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

The same Collect, Epistle and Gospel shall serve for seven days after, except on the Holy Day of All Souls, when the Collect alone shall be said after that of the Day.

All Souls' Day

The Collect

O LORD Christ, Who hast dominion over the living and the dead, and dost hold all Thy people in the everlasting arms of Thy love, we thank Thee for the joyous rest which Thou dost give to those who pass through the gateway of death to a fuller life with Thee; and we pray Thee that, as Thou didst preach

to the spirits in prison, so may our earnest efforts avail to bring refreshment, light and peace to those who know Thee not as yet, O Lord of the Living Spirit, Who with the Father and the Holy Ghost reignest one God for evermore. R. Amen.

The Epistle

The Epistle is taken from the fourth chapter of the First Epistle of St. Paul the Apostle to the Thessalonians, beginning at the thirteenth verse.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; so shall we ever be with the Lord. Wherefore comfort one another with these words.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fifth chapter of that according to St. John, beginning at the twenty-fourth verse.

AMEN, Amen, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Amen, Amen, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; they that have done good shall come unto the resurrection of life; and they that have done evil unto the resurrection of judgment.

Armistice Day

The Collect

O Almighty God, the Sovereign Commander of all the world, in Whose hand are power and might which none is able to withstand; we bless and magnify Thy glorious Name for the great peace and victory which Thou didst give us on this most happy day; and we pray for wisdom to use the power entrusted to us to Thy glory, to the honour of our King and country, and to the benefit of all mankind, through Christ our Holy Lord. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the twenty-second chapter of the second book of the Prophet Samuel, beginning at the second verse.

The Lord is my rock, my fortress and my deliverer, the God of my rock, in Him will I trust; He is my shield, my high tower and my refuge. In my distress I called upon the Lord; He delivered me from my strong enemy, and from them that hated me. The Lord was my stay, and He brought me forth also into a large place. Thou art my lamp, O Lord; the Lord will lighten my darkness. His way is perfect; the word of the Lord is tried; He is a buckler to all that trust in Him; He is my strength and my power. Thou, O Lord, hast given me the shield of Thy salvation, and Thy gentleness hath made me great. Thou hast lifted me up on high above them that rose up against me; Thou hast delivered me from the violent man; for the Lord wrought a great victory that day.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the twelfth chapter of that according to St. John, beginning at the twenty-third verse.

Jesus said: The hour is come that the Son of Man should be glorified. Amen, Amen, I say unto you: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me: and where I am, there shall also My servant be. And I, if I be lifted up from the earth, will draw all men unto Me.

St. Andrew's Day

The Collect

WE praise Thee, O Lord, for the example and assistance given to us by Thy holy Martyr St. Andrew, and we pray Thee ever to bless with Thy love and protection the land of which he is the Patron, through Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, throughout all ages of ages. R. Amen.

The Epistle and Gospel shall be same as those appointed for the Feast of St. George.

Common of Saints

The Collect

WE thank Thee, Lord, and praise Thee for the encouragement which Thou hast given us by the example of Thy holy Saint ....., and we pray for wisdom and for strength from Thy most Holy Spirit to serve Thee even as he did serve, Thou Who with the Father livest and reignest in glory in the unity of the same Holy Spirit, one God throughout all ages of ages. R. Amen.

The Epistle

The portion of Scripture appointed for the Epistle is taken from the forty-second chapter of the Book of the Prophet Isaiah, beginning at the first verse.

BEHOLD My servant whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon him, and he shall bring forth judgment to My people. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Here endeth the Epistle.

The Gospel

The holy Gospel is taken from the fifth chapter of that according to St. Matthew, beginning at the second verse.

JESUS taught His disciples, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

THE PROPER GRADUALS AND PREFACES OF THE SEASON

CHRISTMAS DAY

The Gradual for Christmas Day and seven days after.

Unto us a Child is born: unto us a Son is given.

His Name shall be called Wonderful, Counsellor: the mighty God, the everlasting Father, the Prince of Peace.

Of the increase of His government and peace there shall be no end: to establish His kingdom with justice for ever and for ever.

Glory to God in the highest: on earth peace to men of good will.

The Preface for Christmas Day and seven days after.

For by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind, and our hearts are filled with love and holy joy. Therefore . . .

EASTER DAY

The Gradual for Easter Day and until the Feast of the Ascension.

Christ our Passover is sacrificed for us: therefore let us keep the feast.

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

Christ being raised from the dead dieth no more: death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead: and become the firstfruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive.

The Preface for Easter Day and seven days after.

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord, Who by His mystic death and rising again hath given unto us the promise of everlasting life. Therefore . . .

ASCENSION DAY

The Gradual for Ascension Day and nine days after.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory? even the Lord of Hosts, He is the King of Glory.

Glory be to the Father, and to the Son; and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Preface for Ascension Day and nine days after.

Through Thy most dearly beloved Son Jesus Christ our Lord, Who after His most glorious resurrection ascended up above all the heavens; that where He is, thither we might also ascend and, being made partakers of His Godhead, might reign with Him in glory. Therefore . . .

WHITSUNDAY

The Gradual for Whitsunday and six days after.

The Spirit of God moved upon the face of the waters: and God said, Let there be light; and there was light.

Know ye not that ye are the temple of God: and that the Spirit of God dwelleth in you?

The Spirit is life, because of righteousness: and as many as are led by the Spirit of God, they are the sons of God.

The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

The Preface for Whitsunday and six days after.

Through Jesus Christ our Lord, Who, going up above all the heavens, according to His most true promise sent forth the Holy Ghost, Which came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth. Therefore . . .

TRINITY SUNDAY

The Gradual for Trinity Sunday only.

It is the Spirit that beareth witness: because the Spirit is truth.

There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

There are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in One.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Preface for Trinity Sunday only.

The words "holy Father" in the ordinary Preface are omitted on this occasion.

Who art one God, one Lord, not in the oneness of a single Person only, but in the trinity of one Substance; for the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet They are not three Lords, but One Lord. Therefore . . .

FESTIVALS OF OUR LADY.

The Gradual for the Festival of the Assumption of Our Lady and seven days after; also for Candlemas, for the Annunciation, and for the Nativity of Our Lady.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

And Mary said: Behold the handmaid of the Lord: be it unto me according to thy word.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded: the lowliness of His handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath magnified me: and holy is His Name.

The Preface for the Days abovementioned.

But to-day we chiefly praise Thee for the help and the example of the holy Lady Mary, Star of the Sea and Mother of our Lord, Queen of the Angels, our pattern of humility and purity. Therefore.....

FESTIVALS OF THE ANGELS.

The Gradual for the Festival of St. Michael and All Angels and seven days after; also for the Third Sunday after Trinity.

O ye Angels of the Lord, bless ye the Lord: praise Him and magnify Him for ever.

To Him all Angels sing aloud: the Heavens and all the Powers therein.

To Him Cherubim and Seraphim: continually do cry:

Holy, Holy, Holy: Lord God of Hosts.

O praise the Lord, ye Angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

The Preface for the Days abovementioned.

For Thou, Who art the King of Angels, Lord of all the Hosts of Heaven, hast granted us the aid of these Thy radiant servants. Therefore.....

CREEDS AND ACTS OF FAITH

The Nicaeno-Constantinopolitan Creed.

We believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord, Jesus Christ, the alone-born Son of God, begotten of His Father before all ages; God of God, Light of Light, Very God of Very God, begotten, not made, being of one Substance with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven (*Here all genuflect in reverence for the mystery of the incarnation.*) **and was incarnate of the Holy Ghost and the Virgin Mary, and was made man.** (*All rise again.*) **And was crucified also for us; under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end.**

And we believe in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead ✠ and the life of the world to come. Amen.

*The Original Nicene Creed**

We believe in one God, the Father Almighty, Maker of all things both visible and invisible;

*This is the original Creed of the Council of Nicæa, A.D. 325. The present Creed, called Nicene, which is given just before this, is the result of later additions, most of which were made, or rather approved, at the Council of Constantinople, in A.D. 381.

And in one Lord, Jesus Christ, the Son of God; begotten of the Father, alone-born, that is, of the Substance of the Father; God of God, Light of Light, Very God of Very God, begotten not made, being of one Substance with the Father, by Whom all things were made, both those in heaven and those in earth; Who for us men and for our salvation descended; (*here all genuflect*) was incarnate and was made man, (*all rise again*) suffered, and rose the third day, ascended into the heavens, and cometh to judge the quick and the dead;

✠ And in the Holy Ghost. Amen.

Acts of Faith

I.

We believe in one God, the holy and all-glorious Trinity, the Three Who yet are One, the Father, Son, and Holy Ghost, co-equal, co-eternal;

In God the Father, from Whom do come the worlds and all that is therein, seen or unseen;

And in God the Son most holy, alone-born from His Father before all æons; not made, but springing forth; being of the Substance of His Father, true God from the true God, true Light from the true Light, by Whom all forms were made; Who for us men came down from heaven, (*here all bow low*), and took the robe of matter (*all stand erect again*), yet riseth thence again in ever greater glory to a kingdom without end;

And in God the Holy Ghost, the Life-giver, springing forth also from the Father and the Son, equal with Them in glory, Who revealeth Himself through His Angels.

We acknowledge one holy catholic and apostolic Church, one communion of the saints, one baptism for the demission of sin; we look for the resurrection of the dead, ✠ and the life of the coming age. Amen.

II.

We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, ✠ and peace for evermore. Amen.

III

We place our trust in God, the holy and all-glorious Trinity, Who dwelleth in the Spirit of man.

We place our trust in Christ, the Lord of love and wisdom, first among many brethren, Who leadeth us to the glory of the Father, and is Himself the Way, the Truth and the Life.

We place our trust in the Law of Good which rules the world; we strive towards the ancient narrow Path that leads to life eternal; we know that we serve our Master best when we serve our brother man. So shall His power rest upon us, ✠ and peace for evermore. Amen.

THE CELEBRATION OF THE HOLY EUCHARIST

COMMONLY CALLED THE MASS

"Eucharist" is a Greek word meaning "thanksgiving." The word "Mass" is of uncertain etymology; some think the name to be derived from the Latin phrase *Ite, missa est,* with which catechumens or probationers are said to have been dismissed in the ancient Church before the chief part of the service—with which the Holy Angels are still dismissed at the end of it, to fly forth on their glorious errands of mercy and blessing. The fact that the term "Mass" has in this Liturgy given place to "Holy Eucharist" has no doctrinal significance. We have preferred the latter title because it expresses more adequately and beautifully the nature and character of the Service.

The Holy Eucharist is the central act of Christian worship. Designed to help those who take part therein, it is intended also to pour out a great flood of spiritual power upon the surrounding world at large, and it summons the congregation to intelligent and energetic participation in this work. So real is this participation that the congregation may expect to feel a great spiritual upliftment; indeed, if they have done their work efficiently, they may experience physical fatigue. But assuredly they will gladly bear this much of inconvenience for the sake of serving Him.

The Liturgy of the Holy Eucharist opens with the *Asperges* or sprinkling with consecrated water, whose purpose is to prepare the building, to purify and steady the thought and feeling of the people, and to invoke the presence of an Angel to assist in the worship.

Then follows the *Preparation,* consisting largely of ascription of praise to Almighty God, intended to attune the worshippers to high and holy things. This is greatly helped by the *Confession* and *Absolution.* The *Collect,*

Epistle, Gospel and *Creed* draw out especially the thought of the people, whereas the preceding sections have largely worked upon their devotion.

At the *Offertorium* another phase of the Liturgy is introduced. The bread and wine are now brought forward and offered in the service of God as first-fruits of the earth and tokens of our worldly offerings. In ancient times produce of various kinds was at this place offered for the support of the clergy and the poor, and blessed. A little later, in the prayer, "We lay before Thee, O Lord," these elements are offered as a symbol of the sacrifice of ourselves to God's service. Very shortly, in the Prayer of Consecration, they will be offered as a channel for Christ's blessing, and at yet a later stage as His most sacred Body and Blood, to be used by us as an aid to unite ourselves with His will. Then comes the splendid appeal to the congregation to lift up their hearts, and, in company with the nine orders of Angels whose presence here is invoked, to give "eucharist" or thanks to Almighty God—the *Sursum Corda* and *Prefaec*, followed by the *Sanctus*.

We have now entered upon the *Canon*, as it has been called since ancient times, the most important section. At the beginning of the *Prayer of Consecration* the celebrant proceeds to enumerate the special purposes or intentions for which the Sacrifice is to be offered. The Liturgy then explains how this great act of worship is in itself a mystery-drama, re-enacting in time and space the primal cosmic Sacrifice of the Logos, the incarnation or descent into matter of the Second Person of the Blessed Trinity. Now come the *Words of Consecration*, the solemn act by which the bread and wine in their natural substance become the Body and Blood of Christ. It may help us to understand this great mystery if we realize that our own bodies are vehicles or expressions of our consciousness, of the indwelling Spirit; so that bread and wine which nourish our bodies become here the special expression or manifestation of the Christ, the channel of His blessing for the nourishing of our souls.

All who are present must inevitably be uplifted by the radiation of His holy power, and those who receive *Holy Communion* are brought by this blessed privilege into close and intimate union with our Lord and Master. Rightly do we regard this service as the supreme act of Christian worship, and offer thanks to Him Who gave it. All the love and devotion which have so freely been poured out during the Service, and the infinite abundance of spiritual force which has been called down from on high in response, are gathered together by the directing Angel and shed abroad upon the world along with the benediction given by the Celebrant. Through the ceremony of the Holy Eucharist, each time it is celebrated, there passes forth into the world a wave of peace and strength, the effect of which can hardly be overrated; and this, which is indeed the primary object of the Service, is achieved at every celebration, whether the Priest be alone in his private oratory or ministering to a vast congregation in some magnificent cathedral. Therefore it offers to us an unequalled opportunity of becoming labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

THE LITURGY OF THE HOLY EUCHARIST

ASPERGES

The shorter form of the Asperges, as given on page 192, *may be substituted for the following when it is thought desirable.*

The Priest, with his assistants, kneels before the Altar; he intones the words, "Thou shalt sprinkle me" and "I will lift up mine eyes unto the hills," and the remainder of the Antiphon and Psalm is taken up by the choir and congregation, who stand.

Meanwhile the Priest sprinkles with holy water the Altar and himself, then the clergy and the people, who bow and cross themselves.

PSALM 121

*Antiphon**

Thou shalt sprinkle me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

1. I will lift up mine eyes unto the hills: from whence cometh my help.

2. My help cometh even from the Lord: Who hath made heaven and earth.

3. He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

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* The antiphon consists of one or more verses sung before and after a psalm, with a view of summarizing and bringing into prominence the central idea of the psalm. The word means "singing against, or in response," and refers to the manner of singing these passages, which was by way of interpolation between the verses of the psalm in ancient days when the people could not read.

4. Behold, He that keepeth Israel: shall neither slumber nor sleep.

5. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand.

6. So that the sun shall not smite thee by day: neither the moon by night.

7. The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Thou shalt sprinkle me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Priest. O Lord, open Thou our lips.

Congregation. And our mouth shall show forth thy praise.

P. Who shall ascend into the hill of the Lord?

C. Even he that hath clean hands and a pure heart.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

The people kneel.

THE COLLECT

P. Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord. R. Amen.

THE HOLY EUCHARIST

THE PREPARATION

The people stand. The Priest intones the Invocation, unless the shorter form of Asperges, with its preceding Invocation, has been used.

THE INVOCATION

Priest. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

The following Antiphon and Canticle are sung by all together, save that the Priest alone chants the opening words of the Canticle, "I was glad when they said unto me."

CANTICLE

Antiphon

I will go unto the Altar of God.

Even unto the God of my joy and gladness.

1. I was glad when they said unto me: we will go into the house of the Lord.

2. I will be glad and rejoice in Thee: yea, my songs will I make of Thy Name, O Thou most Highest.

3. O send out Thy light and Thy truth, that they may lead me: and bring me to Thy holy hill, and to Thy dwelling.

4. And that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God my God.

5. The Lord is in His holy temple: the Lord's seat is in heaven.

6. The heavens declare the glory of God; and the firmament showeth His handiwork.

7. O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy.

8. The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

I will go unto the Altar of God.

Even unto the God of my joy and gladness.

The following versicles and responses are sung alternately by the Priest and congregation:

P. ✠ Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. Turn us again, O Lord, and quicken us.

C. That Thy people may rejoice in Thee.

P. Trust ye in the Lord for ever.

C. For our Rock of Ages is the Lord.

CONFITEOR

All kneel, and say together:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

P. God the Father, God the Son, God the Holy Ghost, bless, + preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

The people are seated.

THE CENSING

The censer is brought to the Priest who puts incense into it and blesses it saying:

Mayest thou be blessed by Him in Whose honour thou shalt be burned.

The Priest censes the Altar, after which the people stand.

P. The Lord be with you.*

C. And with thy spirit.

INTROIT

The Introit is sung by all together.

✠ **Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory for ever and ever. Amen. O Lord our God, how excellent is Thy Name in all the world. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory for ever and ever. Amen.**

KYRIE†

The Kyrie is sung by all together, the people kneeling. (At Low Celebration it is said alternately by Priest and people as hereunder indicated.)

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

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*This "minor benediction," frequently repeated as the service proceeds, is designed to draw the Priest and people together into closer relation.

† The usual translation of the phrases of the Kyrie, which are part of the ancient Greek Liturgy, is "Lord, have mercy upon us," "Christ have mercy upon us," "Lord, have mercy upon us." This conveys a somewhat wrong impression. The Greek word is akin to "eleemosynary," and might even be rendered "pour forth Thy love upon us." It indicates a dependence of love.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

GLORIA IN EXCELSIS

This is sung by all together, the people standing. The head is bowed at the words "we worship Thee," "we give thanks to Thee," and "receive our prayer."

Glory be to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord Christ, alone-born* of the Father; O Lord God, Indwelling Light, Son of the Father, Whose wisdom mightily and sweetly ordereth all things, pour forth Thy love; Thou Whose strength upholdeth and sustaineth all creation, receive our prayer; Thou Whose beauty shineth through the whole universe, unveil Thy glory.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, ✠ art most high in the glory of God the Father. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

The people kneel.

THE COLLECTS

P. Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name. Through Christ our Lord. R. Amen.

* See footnote to Creed, page 180.

Here follow the Collect of the Day and other Collects if any, and finally this Collect for Peace.

P. Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

THE EPISTLE

The people are seated. At High Celebration the Epistle is read by the subdeacon (or a separate Epistoller may be appointed).

The Epistle ended, all stand and sing:

Thanks be to God.

THE GRADUAL

All sing the Gradual (except that as usual the Priest alone chants the first half of the first verse).

He that loveth wisdom loveth life: and they that seek her early shall be filled with joy.

Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: yea, I shall keep it with my whole heart.

The path of the just is as the shining light: shining more and more unto the perfect day.

MUNDA COR MEUM.

At High Celebration the Gospel is read by the Deacon (or a separate Gospel'er may be appointed). He kneels before the centre of the Altar and intones the following prayer:

Cleanse my heart and my lips, O God, Who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy lovingkindness so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. R. Amen.

The Celebrant blesses him in the following words:

May the Lord be in thy + heart and on thy + lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest. R. Amen.

If the Celebrant be without assistants, he himself intones both the prayer and the blessing, substituting "my" for "thy" in the latter.

THE GOSPEL

Deacon. **The Lord be with you.**

C. And with thy spirit.

As soon as the Gospel is announced all sing the following, making the sign of the cross with the right thumb upon the forehead, lips and breast successively:

Glory be to Thee, O Lord.

The Gospel ended, all sing:

Praise be to Thee, O Christ.

THE SERMON

If there be a sermon, it follows here.

CREDO*

Then is recited the Symbol of the Faith, called Nicene —the Church's ancient presentation of the Christian revelation.† It is intoned by all, standing and facing to the east. All bow the head at the words "Jesus" and "is worshipped."

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*Any of the forms given under the heading "Creeds and Acts of Faith," p. 166, may be substituted for this if preferred.

† The Liberal Catholic Church leaves to its members perfect freedom in the interpretation of Scriptures, Creeds and Liturgy.

"The ancient Church altered the language of the Creeds from time to time, in order to meet the advance of religious thought. The modern Church has retained the words but altered their interpretation." —Canon M. G. Glazebrook in *The Faith of a Modern Churchman.*

We* believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the alone-born† Son of God; begotten of His Father before all ages‡, God of God, Light of Light, Very God of Very God, begotten, not made, being of one Substance with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven (*here all genuflect in reverence for the mystery of the Incarnation*) **and was incarnate of** the Holy Ghost and the Virgin Mary, and was made man.** (*All rise again.*) **And was crucified also for us; under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end.**

And we believe in the Holy Ghost, the Lord, the Giver of Life. Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the

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* The original form. The distinction between "we" and "I" marks the difference between Conciliar and Baptismal Creeds, that is to say, between the confession of the common faith and the confession of the individual faith.

† Greek '*monogenes,*' that is, born from a single principle, not from a syzygy or pair. It is difficult to find a short and suitable equivalent for this in English. 'Only-begotten' is altogether misleading.

‡ Greek 'aionon,' æons or ages. A technical word of the Gnostic nomenclature, signifying 'emanations.'

** Literally so translated from the Greek. There is no warrant for the usual rendering "by the Holy Ghost of the Virgin Mary."

remission of sins. And we look for the resurrection of the dead ✠ and the life of the world to come. Amen.

P. The Lord be with you.

C. And with thy spirit.

OFFERTORIUM

A hymn is usually sung here, whi'e the offertory is taken. At the end of the hymn the people are seated, and the following sentences are intoned by the Priest:

From the rising up of the sun even unto the going down of the same the Lord's Name shall be magnified; and in every place incense shall be offered unto His Name, and a pure offering. There shall be heard in this place the voice of joy and the voice of gladness, the voice of them that shall bring the sacrifice of praise into the house of the Lord.

The Priest offers the host, saying:

We adore Thee, O God, Who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee this token of Thine own life-giving gifts bestowed upon us, Thou Who art the giver of all.

He pours wine and a little water into the chalice, saying:

According to immemorial custom, O Lord, we now mix water with this wine, praying Thee that we may evermore abide in Christ and He in us.

He offers the chalice, saying:

We offer unto Thee, O Lord, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight. Through Christ our Lord. R. Amen.

THE SECOND CENSING

The Priest censes the oblations and the Altar in the prescribed manner, and says:

As this incense rises before Thee, O Lord, so let our prayer be set forth in Thy sight. Let Thy

holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing.

As he returns the censer to the thurifer or deacon, he says:

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

The Priests, clerics, choir and people are censed. The people stand as the thurifer approaches them, bow before and after being censed, and are seated. During the censing of the choir and people the Priest recites the Lavabo in a low tone, raising his voice for the Gloria.

LAVABO

I will wash my hands in innocency, O Lord: and so will I go to Thine Altar.

That I may show the voice of thanksgiving: and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

My foot standeth right: I will praise the Lord in the congregations.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. R. Amen.

The people stand.

ORATE FRATRES

P. Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands, and sanctify our lives in His service.

The people kneel.

P. We lay before Thee, O Lord, these Thy creatures of bread and wine, in + token of our sacrifice of praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee, that we, who are very members incorporate in the mystical body of Thy Son, which is the blessed company of all

faithful people, may hear that His most joyful voice: "Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world," through the same Jesus Christ, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, ever one God throughout all ages of ages. R. Amen.

THE CANON

The people rise, and the following passages are sung alternately:

P. The Lord be with you.

C. And with thy spirit.

SURSUM CORDA

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

PREFACE

P. It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty everlasting God. (*Here follows the proper Preface, if any*). Therefore with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying:

SANCTUS AND BENEDICTUS QUI VENIT

The people kneel and sing the following. The bell is rung each time the word "Holy" is uttered.

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord most high.

Blessed is He that cometh in the Name of the Lord. ✠ Hosanna in the highest.

THE PRAYER OF CONSECRATION*

P. Wherefore, O most loving Father, we Thy servants do pray Thee, through Jesus Christ, Thy Son, our Lord, to + receive, to + purify, and to + hallow this oblation which we make unto Thee. We desire to offer this holy Sacrifice first for Thy holy catholic Church; that it may please Thee to grant her peace, to watch over her, to bring her to unity, and to guide her throughout the world; likewise for Thy servants George our King,† N. our Presiding Bishop, N. our Bishop, for all our Bishops, clergy and faithful, and for all here present, whose faith and devotion are known unto Thee. We do also call to mind all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (especially . . .). Likewise do we offer it for all those Thy children whom it hath pleased Thee to deliver from the burden of the flesh (especially for . . .), that, freed from earthly toil and care, they may enjoy the felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living, and true.

‡[Uniting in this joyful Sacrifice with Thy holy Church throughout all the ages, we lift our hearts in adoration to Thee, O God the Son, consubstantial, co-eternal with the Father, Who, abiding unchangeable within Thyself, didst nevertheless in the mystery of Thy boundless love and Thine eternal Sacrifice breathe forth Thine own divine life into Thy universe, and thus didst offer Thyself as the Lamb slain from the foundation of the world, dying in very truth that we might live.

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*Throughout the Prayer of Consecration where crosses are to be made by the Priest, they are made over the sacred elements collectively, save where, on the one hand, Body or Bread is mentioned, and, on the other, Blood or Chalice.

†This, of course, will be varied outside the British Empire.

‡ The portion in brackets may be omitted.

Omnipotent, all-pervading, by that self-same Sacrifice Thou dost continually uphold all creation, resting not by night nor day, working evermore through that most august Hierarchy of Thy glorious Saints, Who live but to do Thy will as perfect channels of Thy wondrous power, to Whom we ever offer heartfelt love and reverence.

Thou, O most dear and holy Lord, hast in Thine ineffable wisdom deigned to ordain for us this Blessed Sacrament of Thy love, that in it we may not only commemorate in symbol that Thine eternal Oblation, but verily take part in it, and perpetuate thereby, within the limitations of time and space which veil our earthly eyes from the excess of Thy glory, the enduring Sacrifice by which the world is nourished and sustained.]

With his hands spread over the offerings, he continues:

Wherefore, O holy Lord, Father Almighty, we pray Thee to look down on and accept these offerings, which we Thy servants and Thy whole household do make unto Thee, in obedience to the command of Thy most blessed Son, our Lord Jesus Christ;

Which offerings do Thou, O Father, deign with Thy Holy Spirit and Word to + bless, + approve, and + ratify, that they may become for us His most precious + Body and + Blood.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven unto Thee, God, His Almighty Father, giving thanks to Thee, He + blessed, brake, and gave it to His disciples, saying: Take and eat ye all of this, for

THIS IS MY BODY.

In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He + blessed it and gave it to His disciples, saying: Take and drink ye all of this, for

THIS IS MY BLOOD.

As oft as ye shall do these things, ye shall do them in remembrance of Me.

After some moments of silent adoration, the following verse shall be sung very softly, all devoutly kneeling:

Thee we adore, O hidden Splendour, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

After a short pause all stand and sing the Adeste Fideles, as under:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, Monarch of the Angels;
O come, let us adore Him; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.

God of God, Light of Light,
Yet under earthly forms His Light He veils,
Very God, alone-born of the Father;
O come, let us adore Him, etc.

Sing, choirs of Angels, sing in exultation;
Sing, all ye citizens of heaven above;
Glory to God in the highest;
O come, let us adore Him, etc.

Yea, Lord, we greet Thee, throned on Thine Altar;
Ever to Thee be highest glory given,
Word of the Father, Splendour everlasting;
O come, let us adore Him, etc. Amen.

The people again kneel.

P. Wherefore, O Lord and heavenly Father, we Thy humble servants, bearing in mind the ineffable sacrifice of Thy Son, the mystery of His wondrous incarnation, His mighty resurrection, and His triumphant ascension, do here make before Thy Divine Majesty the memorial which our Lord hath willed us to make, and we do offer unto Thee this, the most precious gift which Thou hast bestowed upon us:

this pure + Host, this holy + Host, this glorious + Host, the holy + Bread of life everlasting, and the + Chalice of eternal salvation.

This do we present before Thee in token of our love and of the perfect devotion and sacrifice of our minds and hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine Altar on high, there to be offered by Him Who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice.

And as He hath ordained that the heavenly Sacrifice shall be mirrored here on earth through the ministry of mortal men, to the end that Thy holy people may be knit more closely into fellowship with Thee, we do pray for Thy servant who ministers at this Altar, that, meetly celebrating the mysteries of the most holy + Body and + Blood of Thy Son, he may be + filled with Thy mighty power and bless-

He makes this last cross upon himself.

ing. Likewise we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these mysteries do Thou + hallow, + quicken, and + bless them, that both in their hearts and in their lives they may show forth Thy praise and glorify Thy holy Name.

He makes with the Host the sign of the cross three times over the Chalice.

All these things do we ask, O Father, in the Name and through the mediation of Thy most blessed Son, for we acknowledge and confess with our hearts and lips that + by Him were all things made, yea, all things both in heaven and earth; + with Him as the indwelling Life do all things exist, and + in Him as the transcendent Glory all things live and move and have their being:

Then horizontally twice between the Chalice and his breast.

To Whom with thee, O mighty + Father, in the

unity of the Holy + Spirit, be ascribed all honour and glory, throughout the ages of ages. R. Amen.

The Priest here holds the Host directly over the Chalice, and raises both to the level of his eyes.

THE COMMUNION

*[P. Let us pray.

Instructed by the words of sacred Scripture, and following the tradition of holy Church from of old, we now say:

All now sing or intone:

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power and the glory, for ever and ever. Amen.]

THE COMMEMORATION OF THE SAINTS

P. Here do we give unto Thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in holy Mary, the ever-virgin Mother, and in all Thy glorious Saints from the beginning of the world, who have been the choice vessels of Thy grace and a shining light unto many generations.

Here the Priest crosses himself with the paten.

And we + join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou hast made.

O Son of God, Who showest Thyself this day upon a thousand Altars and yet art one and indivisible, in token of Thy great Sacrifice we break This Thy Body,

*The portion in brackets may be omitted.

Here he breaks the Host in half over the Chalice, and with a small Particle thereof makes the sign of the cross thrice over the Chalice, and finally at the word "one" drops the Particle into the Chalice.

praying that by this action, ordained from of old, Thy + strength, Thy + peace and Thy + blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O Lord Christ, wast made known to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father. **R. Amen.**

THE SALUTATION OF PEACE

O Lord Jesu Christ, Who didst say to Thine apostles: "Peace I leave with you, My peace I give unto you," regard not our weakness, but the faith of Thy Church, and grant her that peace and unity which are agreeable to Thy holy will and commandment. R. Amen.

The Salutation of Peace, which follows, is first given by the Priest to one of the clergy. It is then passed from one to another in the sanctuary. The last recipient turns towards the people, and, with outstretched arms, sings the words to them. (At Low Celebration the Priest himself faces the people, and, with uplifted arms, utters the words of salutation.)

P. The peace of the Lord be always with you.

C. And with thy spirit.

P. O Thou Who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wondrous and mystic communion with Thee, grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavour, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life. R. Amen.

The Priest, clergy and servers receive Holy Communion.

The people meanwhile may say privately the following prayer:

Unto Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world; Thou art in all places and endurest all things, the Treasury of endless good and the Well of infinite compassion.

After the Priest and those in the sanctuary have received Holy Communion, the Priest, with a Particle, blesses the people, as he says:

+ Ye that desire to partake of the Body of the Lord, draw nigh and receive this most holy Sacrament.

*The people should come forward to the Communion rail and kneel.**

As he administers the Holy Communion to each, the Priest says:

The Body of our Lord Christ keep thee unto life eternal.

The Communion being ended, the Priest says: .. ..

Under the veil of earthly things now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

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*It is the custom in our churches to administer the Sacred Host directly into the mouth, and not into the hand of the communicant, for which purpose the head should be held upright, the mouth opened, and the tongue slightly extended beyond the lips during the administration.

COMMUNIO

All stand and sing:

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

P. The Lord be with you.

C. And with thy spirit.

POSTCOMMUNIO

P. Let us pray.

The people kneel.

P. We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives. Through Christ our Lord. R. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Ite, missa est.

C. Deo gratias.

THE BENEDICTION

P. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, ✠ the Son and the Holy Ghost, be amongst you, and remain with you always. R. Amen.

P. May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His ✠ Star shine forth. R. Amen.

A SHORTER FORM FOR THE CELEBRATION OF THE HOLY EUCHARIST

Note.—This shorter form may be used by Priests at their regular daily Celebration, at services for children, and whenever the fuller version is found too long for practical convenience. At his discretion the Priest may introduce passages from the longer Celebration, such as the Offertory sentence, the Minor Benedictions, and so forth.

The people stand. The Priest intones:

THE INVOCATION

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

ASPERGES

Receiving the aspergill, he makes the sign of the cross over himself with it, saying:

May the Lord purify me that I may worthily perform His service.

Sprinkling the Altar in the middle, then the chancel to his left and to his right, he continues:

In the strength of the Lord do I repel all evil from this His holy Altar and sanctuary,

Turning to the people and sprinkling them with the same triple motion:

and from this House, wherein we worship Him:

Turning back to the Altar and resigning the aspergill:

and I pray our heavenly Father that He will send His holy Angel to build for us a spiritual Temple through which His strength and blessing may be poured forth upon His people. Through Christ our Lord. R. Amen.

Turning to the people, the Priest says:

Brethren, let us now lay the foundation of our Temple.

THE CANTICLE

He turns to the Altar, and all sing this Canticle, except that the Priest alone chants the first half of the first verse.

Antiphon

Christ is our foundation.

And our chief corner-stone.

1. We are no more strangers and foreigners: but fellow-citizens with the saints and of the household of God;

2. And are built upon the foundation of the apostles and prophets: Jesus Christ Himself being the chief corner-stone.

3. In Whom all the building fitly framed together: groweth unto a holy temple in the Lord;

4. In Whom ye also are builded together: for an habitation of God through the Spirit.

5. Except the Lord build the house: their labour is but lost that build it.

6. The foundation of God standeth sure, having this seal: let everyone that nameth the Name of Christ depart from iniquity.

Antiphon

Christ is our foundation.

And our chief corner-stone.

CONFITEOR

All kneel, and say together:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the ever-

lasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

P. God the Father, God the Son, God the Holy Ghost, bless, + preserve, and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

The people rise.

P. (*turning to the Altar*). With praise and with prayer shall our Temple be built.

C. To God alone be the glory.

THE CENSING

While the Introit is being sung, the Priest blesses the incense, censes the Altar in due and ancient form, and is himself censed; but if it be said, the censing comes first, the people meanwhile being seated.

INTROIT

✠ Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory for ever and ever. Amen. O Lord our God, how excellent is Thy Name in all the world. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to Whom be honour and glory for ever and ever. Amen.

KYRIE

The Kyrie is sung by all together, the people kneeling (at Low Celebration it is said alternately by Priest and people, as hereunder indicated).

P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.

GLORIA IN EXCELSIS

This is sung by all, the people standing.

Glory be to God in the highest, and on earth peace to men of good-will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord Christ, alone-born of the Father; O Lord God, Indwelling Light, Son of the Father, Whose Wisdom mightily and sweetly ordereth all things, pour forth Thy love; Thou Whose strength upholdeth and sustaineth all creation, receive our prayer; Thou Whose beauty shineth through the whole universe, unveil Thy glory.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, ✠ art most high in the glory of God the Father. Amen.

P. Let us pray.

THE COLLECT

The Priest intones the Collect of the Day and the following Collect for peace:

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord.

THE EPISTLE AND GOSPEL

may be omitted; if they are read, the ritual will be as follows:

The people are seated. At High Celebration the Epistle is read by the Subdeacon (or a separate Epistoller may be appointed).

The Epistle ended, all stand and sing:

Thanks be to God.

THE GRADUAL

All sing the Gradual.

He that loveth wisdom loveth life: and they that seek her early shall be filled with joy.

Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: yea, I shall keep it with my whole heart.

The path of the just is as the shining light: shining more and more unto the perfect day.

MUNDA COR MEUM

At High Celebration the Gospel is read by the Deacon (or a separate Gospeller may be appointed). He kneels before the centre of the Altar and intones the following prayer:

Cleanse my heart and my lips, O God, Who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy lovingkindness so purify me that I may worthily proclaim Thy holy gospel. Through Christ our Lord. R. Amen.

The Celebrant blesses him in the following words:

May the Lord be in thy heart and on thy lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest. R. Amen.

If the Celebrant be without assistants, he himself intones both the prayer and the blessing, substituting "my" for "thy" in the latter.

THE GOSPEL

The Deacon or Gospeller sings:

The Lord be with you.

C. And with thy spirit.

As soon as the Gospel is announced all sing the following, making the sign of the cross with the right thumb upon the forehead, lips and breast successively:

Glory be to Thee, O Lord.

The Gospel ended, all sing:

Praise be to Thee, O Christ.

THE SERMON

If there be a sermon, it follows here.

THE CREED

Any of the Creeds or Acts of Faith on p. 166 et seq. may be used instead of the following, if preferred.

All. **We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world: that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, ✠ and peace for evermore. Amen.**

OFFERTORIUM

The people are seated. The Priest offers the host.

P. We adore Thee, O God, Who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee this token of Thine own life-giving gifts bestowed upon us, Thou Who art the giver of all.

He pours wine and a little water into the chalice, saying:

According to immemorial custom, O Lord, we now mix water with this wine, praying Thee that we may evermore abide in Christ and He in us.

He offers the chalice.

P. We offer unto Thee, O Lord, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight. Through Christ our Lord. **R.** Amen.

THE SECOND CENSING

A hymn may be sung here while the offertory is being collected, and during that hymn the Priest censes the oblations and the Altar in due and ancient form. When the hymn is finished the Priest holds up the censer before the centre of the Altar, saying:

As this incense rises before Thee, O Lord, so let our prayer be set forth in Thy sight. Let Thy holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing.

As he returns the censer to the thurifer or deacon, he says:

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

He is himself censed, as are afterwards the choir and people, who stand for this ceremony, bowing before and after. The Priest dips his fingers into a bowl of water, wipes them, and says, turning towards the people:

ORATE FRATRES

Brethren, we have built a Temple for the distribution of Christ's power; let us now prepare a channel for its reception; and to that end pray ye that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands, and sanctify our lives in His service.

P. Let us pray.

We lay before Thee, O Lord, these Thy creatures of bread and wine, + linking them spiritually with ourselves, and praying Thee to receive through them

our sacrifice of praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee. May our strength be spent in Thy service, and our love poured forth upon Thy people, Thou Who livest for ever and ever. **R.** Amen.

The people rise:

P. The Lord be with you.

C. And with thy spirit.

SURSUM CORDA

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

PREFACE

P. It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty everlasting God. (*Here follows the proper Preface, if any.*) Therefore, with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying:

SANCTUS AND BENEDICTUS QUI VENIT

The people kneel and all sing:

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy glory; Glory be to Thee, O Lord most high.

Blessed is He that cometh in the Name of the Lord. ✠ Hosanna in the highest.

THE PRAYER OF CONSECRATION

The Priest continues:

O Lord, these our oblations have served as tokens and channels of our love and devotion towards Thee;

but now we + break the link with us and with all lower things, and we pray Thee to + purify and to + hallow them as earthly channels of Thy wondrous power. We desire to offer this holy Sacrifice especially for Thy holy catholic Church, for George our King, N. our Presiding Bishop, N. our Bishop, for all our Bishops, clergy, and faithful, for those here present, and for all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (especially . . .). Likewise do we offer it for all those Thy children whom it hath pleased Thee to deliver from the burden of the flesh (especially for . . .), that, freed from earthly toil and care, they may enjoy the felicity of Thy Presence, evermore praising Thee in word and deed, O God, everlasting, living, and true.

With his hands spread over the offerings, he continues;

Wherefore, O holy Lord, Father Almighty, we pray Thee to look down on and accept as a channel these offerings, and with Thy Holy Spirit and Word to + bless, + approve, and + ratify them that they may become for us His most precious + Body and + Blood.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven unto Thee, God, His Almighty Father, giving thanks to Thee, He + blessed, brake, and gave it to His disciples, saying: Take and eat ye all of this, for

THIS IS MY BODY.

In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He + blessed it and gave it to His disciples, saying: Take and drink ye all of this, for

THIS IS MY BLOOD.

As oft as ye shall do these things, ye shall do them in remembrance of Me.

After some moments of silent adoration, the following verse shall be sung very softly, all devoutly kneeling:

Thee we adore, O hidden Splendour, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy presence we devoutly hail.

After a short pause all stand and sing the Adeste Fideles, as under:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, Monarch of the Angels;
O come, let us adore Him; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.

Yea, Lord, we greet Thee, throned on Thine Altar,
Ever to Thee be highest glory given.
Word of the Father, Splendour everlasting;
O come, let us adore Him, etc. Amen.

The people again kneel.

P. Wherefore, O Lord and heavenly Father, we Thy humble servants do offer unto Thee this, the most precious gift which Thou hast bestowed upon us, in token of our + love, and of the perfect + devotion and + sacrifice of our + minds and + hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine Altar on high, there to be offered by Him Who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice.

And we do pray for Thy servant who ministers at this Altar, that, meetly celebrating the mysteries of the most holy + Body and + Blood of Thy Son, he may be + filled with Thy mighty power and blessing.

He makes this last cross upon himself.

Likewise we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these mysteries do Thou + hallow, + quicken, and + bless them, that both in their hearts and in their lives they may show forth Thy praise and glorify Thy holy Name.

He makes with the Host the sign of the cross three times over the Chalice.

All these things do we ask, O Father, in the Name and through the mediation of Thy most blessed Son, for we acknowledge and confess with our hearts and lips that + by Him were all things made, yea, all things both in heaven and earth; + with Him as the indwelling Life do all things exist, and + in Him as the transcendent Glory all things live and move and have their being:

Then horizontally twice between the Chalice and his breast.

To Whom with Thee, O mighty + Father, in the unity of the Holy + Spirit, be ascribed all honour and glory, throughout the ages of ages. R. Amen.

The Priest here holds the Host directly over the Chalice, and raises both to the level of his eyes.

THE COMMEMORATION OF THE SAINTS

The Priest crosses himself with the paten.

We praise and thank Thee, holy Lord, for the glory of Thy Saints, and we + join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou hast made.

O Son of God, Who showest Thyself this day upon a thousand altars and yet art one and indivisible, in token of Thy great Sacrifice we break this Thy Body,

Here he breaks the Host in half over the Chalice, and with a small Particle thereof makes the sign of the cross thrice over the Chalice, and finally at the word "one" drops the Particle into the Chalice.

praying that by this action, ordained from of old, Thy + strength, Thy + peace and Thy + blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O Lord Christ, wast made known to Thy disciples in the

breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father. **R.** Amen.

THE SALUTATION OF PEACE

The Priest faces the people and, with outstretched arms, says:

The peace of the Lord be always with you.

C. And with thy spirit.

P. O Thou Who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wondrous and mystic communion with Thee, grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavour, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life. R. Amen.

The Priest communicates in both kinds, and administers to the clergy and choir as usual. He blesses the people with a Particle as he says:

+ Ye that desire to partake of the Body of the Lord, draw nigh and receive this most holy Sacrament.

As he administers the communion to each, the Priest says:

The Body of our Lord Christ keep thee unto life eternal.

When all who wish have communicated, he performs the ablutions in the usual form, and says:

Under the veil of earthly things now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

COMMUNIO

All stand, and sing:

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

POSTCOMMUNIO

P. Let us pray.

The people kneel.

P. We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives. Through Christ our Lord. R. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Ite, missa est.

C. Deo gratias.

THE BENEDICTION

P. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, ✠ the Son and the Holy Ghost, be amongst you, and remain with you always. R. Amen.

P. May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His ✠ Star shine forth. R. Amen.

FORM FOR THE ADMINISTRATION OF HOLY COMMUNION WITH THE RESERVED SACRAMENT

THE INVOCATION

Standing before the Altar steps, the Priest says:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

All kneel, and say the Confiteor.

CONFITEOR

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

P. God the Father, God the Son, God the Holy Ghost, bless, + preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

O God, Who in the wonderful Sacrament of the Altar hast left us a living memorial of Thine eternal

Sacrifice; grant us, we beseech Thee, so to venerate the sacred mystery of Thy Body and Blood that we may ever perceive within ourselves the power of Thine indwelling life, and thus, by the glad pouring out of our lives in sacrifice, may know ourselves to be one with Thee and through Thee with all that lives; Who livest and reignest with the Father in the unity of the Holy Spirit, God, throughout all ages of ages. R. Amen.

The Priest blesses the people with a Particle, as he says:

+ Ye that desire to partake of the Body of the Lord, draw nigh and receive this most holy Sacrament.

He administers the Holy Communion to them in the usual manner, and when all have received, he says:

Under the veil of earthly things now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and rejoicing in His glory be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

If desired, the Communio and Postcommunio from the Eucharistic service, or other prayers, may be added.

THE BENEDICTION

P. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, ✠ the Son and the Holy Ghost, be amongst you, and remain with you always. R. Amen.

VESPERS

Vespers is one of the ancient canonical hours of the Church, or portions of the Divine Office recited as an act of devotion. These are: Matins, Lauds, Prime, Terce, Sext, None, Vespers, Complin. Vespers has become the most popular of these, being well adapted to use as a public evening service.

The Psalms, heralded by the key-thoughts of their respective antiphons, serve to attune the mind to the glory of the Deity. The Little Chapter and Hymn introduce other notes. Then the whole culminates in the great outpouring of praise at the Te Deum, and comes to a fitting conclusion in the peace and calm of the Collects and final versicles.

The service follows somewhat closely the structure of the Latin original, but the component matter is different. The Psalms, for example, are a cento.

THE INVOCATION

The people stand.

Priest. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

After the Priest has reached the sedilia the service proceeds as follows:

P. Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. Trust ye in the Lord for ever.

C. For He is our Rock of Ages.

P. Blessed are the pure in heart.

C. For they shall see God.

P. The Lord be with you.

C. And with thy spirit.

All. **Glory be to the Father, and to the Son: and to the Holy Ghost.**

As it was in the beginning, is now, and ever shall be: world without end. Amen.

All are seated.

The Priest alone (or a cantor appointed by him) in all cases sings the first half of the first verse of each of the Psalms, the choir and people joining in at the second half.

In order to avoid tiring the voices of the people, it is usual to sing the Psalms antiphonally, one half of the choir and people (generally those on the epistle side) singing the verses with odd numbers, and the other half those with even numbers. All join in the Gloria.

THE FIRST PSALM OF PRAISE

P. Let us sing to the praise and glory of God the First Psalm of Praise.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

1. O praise the Lord, for the Lord is gracious: sing praises unto His Name, for it is lovely.

2. The Lord hath promised His blessing: and life for evermore.

3. I will be glad and rejoice in Thee: yea, my songs will I make of Thy Name, O Thou most Highest.

4. I will greatly rejoice in the Lord, and be joyful in my God: for He will cause righteousness and praise to spring forth in all nations.

5. We give Thee thanks, O Lord God Almighty: Who wert, and art, and art to come.

6. Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things.

7. Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of Saints.

8. O Lord God of Hosts: blessed is the man that putteth his trust in Thee.

All. **Glory be to the Father, and to the Son: and to the Holy Ghost.**

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

THE PSALM OF GODLY LIFE

P. Let us sing to the praise and glory of God the Psalm of Godly Life.

Antiphon

The Lord upholdeth the righteous.

And his inheritance shall endure for ever.

1. Behold how good and joyful a thing it is: brethren, to dwell together in unity.

2. The integrity of the upright shall guide him: the righteousness of the perfect shall direct his way.

3. Righteousness tendeth to life: and to him that soweth it there shall be a sure reward.

4. Glorious is the fruit of good labours: and the root of wisdom shall never fall away.

5. Thou shalt show me the path of life; in Thy Presence is the fullness of joy: and at Thy right hand there is pleasure for evermore.

6. I will behold Thy Presence in righteousness: and when I wake up after Thy likeness, I shall be satisfied with it.

7. The spirit of man is the candle of the Lord: and the righteous shall shine forth as the sun in the kingdom of their Father.

8. The Lord shall be their everlasting light: and their God their glory.

9. Let your light so shine before men that they may see your good works: and glorify your Father Who is in heaven.

10. For every good gift and every perfect gift is from above: and cometh down from the Father of Lights, in Whom is no variableness, neither shadow of turning.

11. The path of the just is as the shining light: shining more and more unto the perfect day.

12. The souls of the righteous are in the hand of God: and there shall no torment touch them.

13. In the sight of the unwise they seem to die, and their departure is taken for misery: but they are in peace.

14 For God created man to be immortal: and made him to be an image of His own eternity.

All. Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

The Lord upholdeth the righteous.

And his inheritance shall endure for ever.

THE SECOND PSALM OF PRAISE.

P. Let us sing to the praise and glory of God the Second Psalm of Praise.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

1. O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2. Great is our Lord, and great is His power: yea, and His wisdom is infinite.

3. O sing unto the Lord a new song: let the congregation of saints praise Him.

4. Young men and maidens, old men and children, praise the Name of the Lord: for His Name only is excellent, and His praise above heaven and earth.

All. Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

THE PSALM OF WISDOM

P. Let us sing to the praise and glory of God the Psalm of Wisdom.

Antiphon

From Thee cometh victory and wisdom.

And Thine, O Lord, is the glory.

1. Blessed be the Name of God for ever and ever: He giveth their wisdom unto the wise, and knowledge to them that know understanding.

2. He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.

3. Wisdom is the breath of the power of God: and a pure influence flowing from the glory of the Almighty.

4. Wisdom is the brightness of the everlasting light: the unspotted mirror of the power of God, and the image of His goodness.

5. Wisdom reacheth from one end of the world to the other: mightily and sweetly doth she order all things.

6. Being but one, she can do all things: remaining in herself, she maketh all things new.

7. Into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin.

8. Wisdom entereth into holy souls: she maketh them prophets and friends of God.

9. For God loveth him: that dwelleth with wisdom.

10. He that loveth wisdom loveth life: and they that seek her early shall be filled with joy.

11. He that holdeth her fast shall inherit glory: and wheresoever she entereth the Lord will bless.

12. Wisdom is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

13. They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

14. Wisdom is the rose of Sharon: and the lily of the valley.

15. She is more precious than rubies: and all the things that thou canst desire are not to be compared to her.

16. She is the mother of fair love: and of patience and perseverance, and of holy hope.

17. Her ways are ways of pleasantness: and all her paths are peace.

18. They that be wise shall shine as the brightness of the firmament; but they that turn many to righteousness as the stars for ever and ever.

All. Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

From Thee cometh victory and wisdom.

And Thine, O Lord, is the glory.

THE THIRD PSALM OF PRAISE

P. Let us sing to the praise and glory of God the Third Psalm of Praise.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

1. O praise God in His holiness: praise Him in the firmament of His power.

2. Praise Him, all ye Angels of His: praise Him, all His host.

3. Praise Him in His noble acts: praise Him according to His excellent greatness.

4. Let everything that hath breath: praise the Lord.

All. Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The people rise.

Antiphon

Praise ye the Lord.

The Lord's Name be praised.

THE LITTLE CHAPTER

P. Beloved, let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. And this commandment have we from Him, that he who loveth God love his brother also.

C. Thanks be to God.

HYMN

O Trinity of burning light,
Shine Thou within our hearts this night;
The fiery sun sinks in the west,
Grant us in Thee in peace to rest.

To Thee our morning song of praise,
To Thee our evening hymn we raise;
Thy love supernal we adore,
For ever and for evermore.

Praise God from Whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly Host,
Praise Father, Son, and Holy Ghost.

Amen.

TE DEUM LAUDAMUS

Antiphon

Thou shalt love the Lord thy God.

With all thy heart and with all thy strength.

The Priest sings half of the first verse of the Te Deum, and then censes the Altar while the people continue.

1. We praise Thee, O God: we acknowledge Thee to be the Lord.

2. All the earth doth worship Thee: the Father everlasting.

3. To Thee all Angels sing aloud: the heavens and all the powers therein.

4. To Thee Cherubim and Seraphim: continually do cry,

5. Holy, Holy, Holy: Lord God of Hosts.

6. Heaven and earth are full of the majesty: of Thy glory.

7. The glorious company of the apostles: praise Thee.

8. The goodly fellowship of the prophets: praise Thee.

9. The noble army of martyrs: praise Thee.

10. The holy Church throughout all the world: doth acknowledge Thee.

11. The Father: of an infinite majesty.

12. Thine honourable, true: and only Son.

13. Also the Holy Ghost: the Comforter.

14. Thou art the King of Glory: O Christ.

15. Thou art the everlasting Son: of the Father.

16. Thou sittest at the right hand of God: in the glory of the Father.

17. Thou art Alpha and Omega: Thou first and last of all.

18. Offspring and root of David: Thou bright and morning Star.

19. Day by day: we magnify Thee.

20. And we worship Thy Name: ever world without end.

21. Thou Who from Both dost come: O God the Holy Ghost,

22. Thee, too, O Paraclete: we worship and adore.

23. Thou art the Fount of Life: the living Fire of love.

24. Three in One: most holy Lord and God.

25. Co-equal, co-eternal: before beginning and without an end.

26. We Thy servants live in Thee: and all we have is Thine.

27. We bless Thee, we magnify Thee: most joyously we serve Thee.

28. O mighty, glorious Trinity: let all the people praise Thee.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Thou shalt love the Lord thy God.

With all thy heart and with all thy strength.

P. The Lord be with you.

C. And with thy spirit.

THE COLLECTS

P. Let us pray.

All kneel.

The Collect of the Day is said, followed by this Collect for Peace.

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

The following collects may be recited if desired; but if Complin is to be said immediately afterwards, they shall be recited in that office and not in this place.

P. O God, from Whom all holy desires, all good counsels and all just works do proceed; give unto Thy servants that peace which the world cannot give; both that our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of all evil may pass this night in rest and quietness. Through Christ our Lord. R. Amen.

P. Almighty God, the Protector of all who trust in Thee, send forth Thy power to keep us this night both outwardly in our bodies and inwardly in ourselves; that so far as is expedient for us we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Through Christ our Lord. R. Amen.

P. Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that where two or three are gathered together in Thy Name, there art Thou in the midst of them: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth and in the world to come life everlasting. R. Amen.]

P. Let us bless the Lord.

C. Henceforth and for evermore.

P. ✠ May the souls of the departed through the love of God rest in peace.

C. Amen.

P. The Lord give us His peace.

C. And life everlasting.

If Benediction of the Most Holy Sacrament is to be celebrated, the Priest intones the following "Grace," after which may follow a sermon and a hymn.

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. R. Amen.

If there is to be no service of Benediction the Priest omits the "Grace' and proceeds immediately with the sermon, if any. He then intones the following Blessing.

Unto God's gracious love and protection we commit you: the Lord ✠ bless you and keep you; the Lord make His Face to shine upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you and give you His peace, now and for evermore. R. Amen.

If it is desired to sing a hymn it may precede the Blessing or follow it as a recessional.

BENEDICTION OF THE MOST HOLY SACRAMENT

In this service the people receive the blessing of Christ Himself through the Most Holy Sacrament. The latter is first exposed in the monstrance for the adoration and veneration of the people. Then the Priest, covering his hands with the humeral veil, takes the monstrance, and gives the Solemn Benediction. The greatest devotion should mark this service.

Sometimes the Host is carried in procession.

THE INVOCATION

P. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

The people kneel. The Priest removes the Most Holy Sacrament from the tabernacle and places it in the monstrance.

All kneel, and the Priest offers incense before the Most Holy Sacrament. Meanwhile the people sing the following hymn, or, if there be no music, it is said after the censing:

O SALUTARIS HOSTIA

O Saving Victim, opening wide
The gate of heaven to man below,
Our foes press in from every side;
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, blest One in Three;
O grant us life that shall not end
In our true native land with Thee. Amen.

The following Litany is sung, the people kneeling. If there is to be a Procession of the Most Holy Sacrament, it takes place during the Litany, the Host being carried under a Canopy. If it be convenient the Priest alone (or a cantor appointed by him) may sing the first, third, fifth, and other verses bearing odd numbers, the even verses being sung by the choir and the people.

LITANY

1

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
Hear us, Holy Trinity.

2

Son of God and Prince of Light,
Throned in glory, robed in might,
Morning Star, serene and bright,
Christ our Lord, we hail Thee.

3

Captain of the Hosts of Light,
Overcoming sin's dark blight,
Ever-glowing splendour bright,
Son of God, we hail Thee.

4

Thou, before Whose purging ray
Mists of evil fade away;
Orb of everlasting day,
Son of God, we hail Thee.

5

Thou, Whose wisdom all things planned,
Held by Whose almighty Hand
All things in their order stand,
We, Thy Church, adore Thee.

6

Thou, Whose life and strength pervade
Whatsoever Thou hast made,
All-Preserver, strong to aid,
We, Thy Church, adore Thee.

7

Thou, Whose beauty, like a star
Throbbing in the void afar,
Only earth-born clouds can mar,
We, Thy Church, adore Thee.

8

Thou, Whose universal might
Saints acclaim with mystic rite,
Clad in robes of dazzling light,
Christ our Lord, we hail Thee.

9

Thou, for Whom, in heavenly choir,
Angel forms of living fire
Wake the everlasting lyre,
Christ our Lord, we hail Thee.

10

Lord of Wisdom, from Whose lore
Wisest men of earth may store
Riches new for evermore,
We, Thy Church, adore Thee.

11

Still in bounty, Lord, bestow
Blessings on Thy Church below,
Till her measure overflow;
King of Glory, hear us.

12

King of Salem, Priest Divine,
Thou, Whose love hath sealed us Thine
Through Thy mystic Bread and Wine,
We, Thy Church, adore Thee.

13

Priest and Victim, Whom of old
Type and prophecy foretold,
Thee Incarnate we behold;
Son of God, we hail Thee.

14

Purged in vision through Thy grace
We by faith may see Thy Face,
Feel Thee near in every place,
Christ our Lord, we hail Thee.

15

Ruth divine that givest heed
Unto every cry of need,
Healing balm to hearts that bleed,
Help us, holy Master.

16

Healer of the souls distressed,
Happiness of all the blest,
Peace of those who long for rest;
We, Thy Church, adore Thee.

17

Sweet Physician, skilled to heal
Every pang the soul can feel,
Thou that hearest each appeal;
Help us, holy Master.

18

Lest by thought or action base,
Ignorant, we slight Thy grace,
Lest we hide from us Thy Face,
Help us, holy Master.

19

That our hearts may win release,
That our hands from ill may cease,
That our souls may know Thy peace,
Help us, holy Master.

20

That from selfish lusts made free
Each, at length, clear-eyed may see—
See, and tread, the path to Thee,
Help us, holy Master.

21

Till, our pilgrimage complete,
Rest shall come and comfort sweet,
Friend of pilgrims, at Thy Feet,
Son of God, we hail Thee.

22

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
We are Thine, O Trinity.

A time may be set apart at this place for meditation.

The following hymn is next sung, a few moments' pause being made if it follows directly upon the Litany. After the first verse, the officiant again puts incense into the thurible and censes the Blessed Sacrament as before, during which action the people continue the second verse; but if there be no music a pause is observed until after the censing.

The people remain kneeling.

TANTUM ERGO.

(*At the second line all bow low in adoration*)

Therefore we, before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here.
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing,
To the Father and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever, too, His love confessing,
Who from Both with Both is One. Amen.

P. Thou didst give them bread from heaven.

C. Containing within itself all sweetness.

P. O Lord Christ, Thou Hidden Dweller in the human spirit:

C. Open Thine eyes in us, that we may see.

P. O God, who in the wonderful Sacrament of the Altar hast left us a living memorial of Thine eternal Sacrifice; grant us, we beseech Thee, so to venerate the

sacred mystery of Thy Body and Blood that we may ever perceive within ourselves the power of Thine indwelling life, and thus, by the glad pouring out of our lives in sacrifice, may know ourselves to be one with Thee, and through Thee with all that lives; Who livest and reignest with the Father in the unity of the Holy Spirit, God throughout all ages of ages. R. Amen.

When this Service of Benediction follows immediately after Vespers the following Prayer for Peace has been already said, and will therefore be omitted in this place.

P. Teach us, O Lord, to see Thy life in all men, and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

THE ASCRIPTION

P. To the most holy and adorable Trinity, Father, Son and Holy Spirit, three Persons in one God; to Christ our Lord, the only wise Counsellor, the Prince of Peace; to the seven mighty Spirits before the throne; and to the glorious Assembly of just men made perfect, the Watchers, the Saints, the Holy Ones, be praise unceasing from every living creature; and honour, might and glory, henceforth and for evermore. R. Amen.

THE SOLEMN BENEDICTION

is given.

After the Benediction and while the Most Holy Sacrament is being placed in the tabernacle, the following Psalm is sung. If there be no music it is said after the Host has been placed in the tabernacle.

All stand.

PSALM

Antiphon

O come, let us adore Him.

Christ the Lord.

1. O praise the Lord, all ye His servants: praise Him, all ye nations.

2. For His lovingkindness is ever more and more towards us: and the truth of the Lord endureth for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

O come, let us adore Him.

Christ the Lord.

The following hymn may be sung either as a retrocessional or before the procession passes out.

CLOSING HYMN

Closed is the solemn hour,
The sacred rites are done:
And lo! the music of Thy power
Thrills through us, every one.
O Master, let that harmony
Sing through the lives we lead for Thee !

And now with reverent pace,
Our strength renewed by Thine,
Devoted guardians of Thy Grace,
Quit we this holy shrine,
And pass into the silent night,
To be the bearers of Thy light. Amen.

This service may be considerably shortened, the O Salutaris Hostia, the Tantum Ergo, the Versicles and Responses and Prayer which follow, and the act of Benediction being the only portions of liturgical obligation. It is permitted to give the Benediction with the veiled ciborium.

PRIME

As already indicated in the introduction to Vespers, Prime is one of the morning, and Complin one of the evening, Offices of the Church. The greater services, such as the Holy Eucharist, Vespers and Benediction, are intended principally to pour out spiritual strength upon the world, whereas these minor Offices may not unreasonably be regarded as designed especially for the benefit of those who take part in them.

Prime and Complin are short services, which can be led by a layman if necessary, and would therefore be eminently suited for a community Office, for family prayers, or for use by a schoolmaster who wished to say morning or evening prayers with his boys. They also, of course, lend themselves to use in Church; Prime, when the Holy Eucharist cannot be celebrated, or as a preparation therefor, and Complin as an addition to Vespers, or when Vespers and Benediction are unsuitable, as on the evening of Good Friday.

In order to avoid constant repetition, where Prime and Complin are said daily, or where Prime is used in conjunction with the Holy Eucharist, other short lections selected from any part of this book may at the discretion of the Priest be read as lessons instead of the Epistle and Gospel.

The people stand.

THE INVOCATION

The Priest—or, if there be no Priest present, the ministrant in charge—intones:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

P. Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. At morn and at even will we praise Him.

C. For our hearts rest ever in His love.

CONFITEOR

All kneel, and say:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

P. God the Father, God the Son, God the Holy Ghost, bless, + preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

[*If there be no Priest, the ministrant, still kneeling, says the following instead of the Absolution*:

May the Lord bless us, and ✠ absolve us from all our sins; and may His peace rest upon us this day and evermore.

C. Thanks be to God.]

THE FIRST PSALM

The people stand, and the Psalm is sung.

Antiphon

Ye shall stand every morning to thank and praise the Lord.

At morning and likewise at even.

1. O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2. Let us come before His presence with thanksgiving: and show ourselves glad in Him with psalms.

3. The sea is His, and He made it: and His hands prepared the dry land.

4. He is the Lord our God: and we are the people of His pasture, and the sheep of His Hand.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Ye shall stand every morning to thank and praise the Lord.

At morning and likewise at even.

THE LESSON

All are seated, and the Epistle of the Day is read as a lesson by the Priest or ministrant, or some one appointed by him.

THE SECOND PSALM

After that is sung the following, all standing.

Antiphon

The morning stars sang together.

And all the sons of God shouted for joy.

1. My voice shalt Thou hear in the morning, O Lord: I will direct my prayer unto Thee, and look up.

2. I will sing of Thy power: and will praise Thy lovingkindness betimes in the morning.

3. In the evening and morning and at noonday will I call: and He shall hear my voice.

4. The tenderness of the Lord is new every morning: great, O Lord, is Thy faithfulness.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

The morning stars sang together.

And all the sons of God shouted for joy.

THE SECOND LESSON.

The people are seated, and the Gospel of the Day is read as the second lesson.

AN ACT OF FAITH

The people rise, and all intone:

We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world: that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, ✠ and peace for evermore. Amen.

Any of the Creeds or Acts of Faith given on p. 166 et seq. may be substituted for the above if desired.

THE COLLECTS

P. Let us pray.

All kneel. If a ministrant leads the service, he kneels with the people.

First is intoned the Collect for the Day, and then the following:

P. O Lord, our heavenly Father, almighty and everlasting God, Who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power, and grant that this day we may manfully strive against sin and selfishness, that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight. Through Christ our Lord. R. Amen.

P. O Lord Christ, we Thy faithful soldiers dedicate this new-born day to Thee, praying that it may shine in Thy service as a pure pearl in the chaplet of our life, O Thou great King of Love, to Whom be praise and adoration for evermore. R. Amen.

P. Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

THE OFFICE HYMN.

All rise and sing:

Now that the daylight fills the sky
We lift our hearts to Thee on high,
That Thou, in all we do or say,
Wilt keep us free from harm to-day.

May we restrain our tongues from strife
And shield from anger's din our life;
And guard with watchful care our eyes
From earth's absorbing vanities.

May this day, dedicate to Thee,
A day of joyous service be;
Forgetting self for love of man
May we fulfil Thy glorious plan.

Praise God from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly Host,
Praise Father, Son, and Holy Ghost. Amen.

If there is to be a sermon, it is delivered here.

THE THIRD PSALM

The people stand and sing:

Antiphon

Heaviness may endure for a night.
But joy cometh in the morning.

1. The just man shall be as the light of the morning: even a morning without clouds.

2. As the tender grass springing out of the earth: as clear shining after rain.

3. The righteous shall be clearer than the noonday: he shall shine forth, he shall be as the morning.

4. His light shall break forth as the dawn: his righteousness shall go before him, and the glory of the Lord shall be his rereward.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Heaviness may endure for a night.

But joy cometh in the morning.

P. Let us pray.

The people kneel.

P. Be with us, Lord, throughout this day, that in all our work, begun, continued and ended in Thee, we may glorify Thy holy Name, Who livest for ever and ever. R. Amen.

They remain kneeling.

P. Breathe on us, O Spirit of God.

C. In Thy strength we can do all things.

P. May our hearts be filled with Thy love.

C. In Thy strength we can do all things.

P. Glory be to the Father, and to the Son: and to the Holy Ghost.

C. In Thy strength we can do all things.

THE BENEDICTION

P. Unto God's gracious love and protection we commit you; the Lord ✠ bless you and keep you; the Lord make His Face to shine upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you and give you His peace, this day and for evermore. R. Amen.

[*In the absence of a Priest, the ministrant closes the service with the following words, instead of the Benediction*:

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. R. Amen.]

When it may be desired to shorten this service, as, for example, in the case of school or family prayers, any or all of the following may be omitted: the two Lessons, the Second and the Third Psalm, the Office Hymn. In such case, the Second or Third Psalm may be substituted, if desired, for the First.

COMPLIN

The people stand.

THE INVOCATION

The Priest—or, if there be no Priest present, the ministrant in charge—intones:

In the Name of the Father ✠ and of the Son, and of the Holy Ghost. R. Amen.

P. Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. At morn and at even will we praise Him.

C. For our hearts rest ever in His love.

CONFITEOR

All kneel, and say:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

P. God the Father, God the Son, God the Holy Ghost, bless, + preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

[*If there be no Priest, the ministrant, still kneeling, says the following instead of the Absolution:*

May the Lord bless us, and ✠ absolve us from all our sins; and may His peace rest upon us this night and evermore.

C. Thanks be to God.]

THE FIRST PSALM

The people stand, and the Psalm is sung.

Antiphon

Thou art my lamp, O Lord.

The Lord will lighten my darkness.

1. Behold, the night falleth: and darkness covereth the earth.

2. But Thy candle, O Lord, shineth upon my head: and by Thy light I walk through the darkness.

3. Thou hast brought us out of darkness, and out of the shadow of death: and broken our bonds in sunder.

4. Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and the light to Thee are both alike.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

Thou art my lamp, O Lord.

The Lord will lighten my darkness.

THE LESSON

All are seated, and the Epistle of the Day is read as a lesson by the Priest or ministrant, or some one appointed by him.

THE SECOND PSALM

After that is sung the following, all standing:

Antiphon

He hath called us out of darkness.

Into His marvellous light.

1. Who is there that walketh in darkness: and hath no light?

2. Let him trust in the Lord: and stay upon his God.

3. Unto the godly there ariseth up light in the darkness: he is merciful, loving and righteous.

4. I am the Light of the world, saith the Lord: he that followeth Me shall not walk in darkness, but shall have the light of life.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

He hath called us out of darkness.

Into His marvellous light.

THE SECOND LESSON

The people are seated, and the Gospel of the Day is read as the second lesson.

AN ACT OF FAITH

The people rise, and all intone:

We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, ✠ and peace for evermore. Amen.

Any of the Creeds or Acts of Faith given on p. 166 *et seq. may be substituted for the above if desired.*

THE COLLECTS

P. Let us pray.

All kneel. If a ministrant leads the service, he kneels with the people.

The Collect for the Day is first said.

P. O God, from Whom all holy desires, all good counsels and all just works do proceed; give unto Thy servants that peace which the world cannot give; both that our hearts may be set to obey Thy commandments, and that by Thee we being defended from the

fear of all evil may pass this night in rest and quietness. Through Christ our Lord. R. Amen.

P. Almighty God, the Protector of all who trust in Thee, send forth Thy power to keep us this night both outwardly in our bodies and inwardly in ourselves; that so far as is expedient for us we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Through Christ our Lord. R. Amen.

P. Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

THE OFFICE HYMN.

All rise and sing:

Glory to Thee, my God, this night
For all the blessings of the light;
Keep me, O keep me, King of Kings,
Beneath Thine own almighty wings.

Assoil me, Lord, from every sin,
And fill my heart with love within,
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

If in the night I sleepless lie
My mind with heavenly thoughts supply;
Let no ill dreams disturb my rest,
Nor powers of darkness me molest.

Praise God from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly Host,
Praise Father, Son and Holy Ghost. Amen.

If there is to be a sermon, it is delivered here.

NUNC DIMITTIS

The people stand and sing:

Antiphon

I will lay me down in peace and take my rest.

For it is Thou, Lord, only that makest me to dwell in safety.

1. Lord, now lettest Thou Thy servant depart in peace: according to Thy word.

2. For mine eyes have seen: Thy salvation;

3. Which Thou hast prepared: before the face of all people;

4. To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

I will lay me down in peace and take my rest.

For it is Thou, Lord, only that makest me to dwell in safety.

P. Let us pray.

The people kneel.

P. Be with us in our homes, O Lord, and let Thy holy Angels dwell therein, to preserve us in peace; and let Thy blessing rest ever upon us, O Thou Lord of love, Who livest for ever and ever. R. Amen.

They remain kneeling.

P. Look, O Lord, upon this Thy family.

C. Into Thy Hands I commend my spirit.

P. Protect us under the shadow of Thy wings.

C. Into Thy Hands I commend my spirit.

P. Glory be to the Father, and to the Son: and to the Holy Ghost.

C. Into Thy Hands I commend my spirit.

THE BENEDICTION

P. Unto God's gracious love and protection we commit you; the Lord ✠ bless you and keep you; the Lord make His Face to shine upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you and give you His peace, this night and for evermore. R. Amen.

[*In the absence of a Priest, the ministrant closes the service with the following words, instead of the Benediction:*

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. R. Amen.

When it may be desired to shorten this service, as, for example, in the case of school or family prayers, any or all of the following may be omitted: the two Lessons, the First and Second Psalm, the Office Hymn. The Nunc Dimittis should always be said.]

HOLY BAPTISM

Baptism is a Sacrament by which the recipient is solemnly admitted to membership of Christ's holy Church and "grafted into His mystical body."

The Exorcism is intended to deaden the germs of evil in infants, or to effect a preliminary purification in those more advanced in years.

The first Anointing is, as indicated, for the strengthening and safeguarding of the candidate, and is followed immediately by the Baptism in the Name of the Trinity, and then by the second Anointing with holy chrism, still further to strengthen him.

Where there is doubt about the validity or completeness of a former Baptism, the Sacrament is re-administered conditionally.

The pouring of the water symbolizes both the washing away of sin and the downpouring of power from on high. The font is usually placed near the entrance of the church to show that by Baptism we gain admission to the Church of God.

So far as is convenient, holy Baptism should be administered publicly in the presence of a congregation.

FORM TO BE USED FOR INFANTS

Instructions to Parents

The head of the child should be uncovered, and the dress so arranged that the oil of catechumens can be applied on the neck or breast before and at the nape of the neck behind.

It is customary that the "white vesture" shall be a white silk handkerchief, presented by the godparents. This is to be blessed by the Priest and is retained by the child in memory of his Baptism.

For each child to be baptized there should be a godfather and godmother, who say the words of presentation respectively, according to whether the child be male or female.

THE INVOCATION

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

THE PRESENTATION

The child is presented as follows:

Sponsor. Reverend Father, we present to you this child, praying that you will receive *him* into the fellowship of Christ's Church.

P. Brethren, our fair Father Christ, in His great lovingkindness, hath ordained that His mystic Bride, our holy Mother the Church, shall guide and protect her children at every stage from the cradle to the grave. To this end is the Sacrament of holy Baptism ordained, that in His Name the Church may give welcome and blessing to *him* who is newly come into this world of pilgrimage, and that the soul may dwell in a body purified from the taint of evil, sanctified and set apart for the service of Almighty God.

Addressing the sponsors and congregation:

Therefore, brethren of Christ's catholic Church, I pray you to join with me in this our holy rite, whereby this child shall be made partaker of these heavenly gifts and a member of His mystical body.

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Amen, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

The Priest places his right hand on the head of the child, and says:

Let us pray.

O God, Omnipotent and Omnipresent, Whose power worketh in every living creature, Who alone art the source of all life and goodness, deign to shed upon this Thy servant, who has been called to the rudiments of the faith, a ray of Thy light; drive out from *him* all blindness of heart, break all the chains of iniquity wherewith *he* has been bound; open to *him*, O Lord, the gate of Thy glory, that being replenished with the spirit of Thy wisdom and strengthened by Thy mighty power, *he* may be free from the taint of evil desire, and steadfastly advancing in holiness may joyfully serve Thee in the course Thou hast appointed for *him*. Through Christ our Lord. R. Amen.

THE EXORCISM

P. In the Name which is above every name, in the power of the + Father, and of the + Son, and of the Holy + Ghost, I exorcize all influences and seeds of evil; I lay upon them the spell of Christ's holy Church, that they may be bound fast as with iron chains and cast into outer darkness, that they trouble not this servant of God:

He again places his hand on the head of the child.

for He Who is the Lord of Love and Compassion hath deigned to call *him* to His holy grace and blessing and to the font of Baptism.

The Priest then proceeds as follows:

Ephphatha: that is, Be thou opened.

Here the Priest makes the sign of the cross over the brow, the throat, the heart, and the navel of the child.

Let thy mind and thy heart be opened to the most holy Spirit of the living God, that thy whole nature may be dedicated for ever to His service; so mayest thou have power to receive the heavenly precepts and to be such in thy conduct that thou mayest be a pure temple of the living God.

He stretches out his right hand towards the child, and says:

Do Thou, O Lord, with Thy ever-abiding power, watch over this Thy chosen servant, whom we dedicate to Thy service, that, using well the beginnings of Thy glory and heedfully observing Thy holy laws, *he* may be found worthy to attain to the fullness of the new birth. Through Christ our Lord. R. Amen.

The Priest places the end of his stole upon the child's shoulder, and says:

Come into the temple of God, that thou mayest have part with Christ unto life eternal.

THE FIRST ANOINTING

The Priest takes upon his right thumb a little of the oil of catechumens. At the first two crosses the Priest touches respectively the child's breast or throat and the nape of his neck, making a small cross at each with the oil; he then makes two crosses respectively before and behind the child, reaching to the entire length of the body.

P. In the Name of Christ our Lord, I ++ anoint thee with oil for thy safeguarding; may His holy Angel + go before thee, and + follow after thee; may he be with thee in thy downsitting and thine uprising and keep thee in all thy ways.

THE BAPTISM*

While the godparents hold the child over the font, the Priest pours some of the consecrated baptismal water over the head and forehead of the child thrice. At the same time he pronounces the words:

N., I baptize thee in the Name of the + Father, and of the + Son, and of the Holy + Ghost. Amen.

* If the Baptism be *sub conditione* the formula to be used is found in the form of Baptism for Children.

THE ANOINTING WITH CHRISM

The Priest takes upon his thumb some of the sacred chrism, and, anointing the child on the top of the head in the form of a cross, says:

With Christ's holy chrism do I + anoint thee, that His strength may prevent thee in thy going out thy coming in, and may guide thee into life everlasting.

THE RECEPTION

With his thumb, still moist with chrism, the Priest makes a cross upon the child's brow; at the last clause he lays his hand upon the infant's head.

P. I receive this child into the fellowship of Christ's holy Church and do + sign *him* with the sign of the cross in token that hereafter *he* shall not be ashamed to confess the faith of Christ our Lord, to acknowledge Him when He shall come, and manfully to fight under His banner against sin and selfishness, and that *he* shall continue Christ's faithful soldier and servant throughout the ages of ages. R. Amen.

A white silk handkerchief is brought, and the Priest, having blessed it, places it upon the shoulders of the child, saying:

Receive from holy Church this white vesture as a pattern of the spotless purity and brightness of Him Whose service thou hast entered to-day, and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace.

Delivering a lighted candle to the child, the Priest says:

Take this burning light, enkindled from the fire of God's holy Altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellowmen.

The Priest places his hand on the head of the child, saying:

N., Go in peace, and may the Lord be with thee. R. Amen.

THE CHARGE TO SPONSORS

P. Ye who have brought this child here to be baptized, seeing that now *he* **is regenerate of water and the Holy Spirit, and grafted into the mystical body of Christ's Church, remember that there lies upon you a duty not lightly to be cast aside. It is your part to see that so soon as** *he* **is old enough to understand,** *he* **is taught God's holy will and commandment, as it was spoken by our Lord Himself when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."**

Also *he* **shall be taught the doctrine of the holy catholic Church, into which** *he* **has this day been admitted, and shall be brought in due course before the Bishop to be confirmed by him.**

FORM TO BE USED FOR CHILDREN

This form is to be used for children of four or five and upwards, who are able in some measure to understand the service.

THE INVOCATION

Priest. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

THE PRESENTATION

The child is presented as follows:

Sponsor. **Reverend Father, we present to you this child, praying that you will receive** *him* **into the fellowship of Christ's Church.**

P. Brethren, our fair Father Christ, in His great lovingkindness, hath ordained that His mystic Bride, our holy Mother the Church, shall guide and protect her children at every stage from the cradle to the grave. To this end is the Sacrament of holy Baptism ordained, that in His Name the Church may give

welcome and blessing to him who is come into this world of pilgrimage, and that the soul may dwell in a body purified from the taint of evil, sanctified and set apart for the service of Almighty God.

Turning to the people:

Therefore, brethren of Christ's catholic Church, I pray you to join with me in this our holy rite, whereby this child shall be made partaker of these heavenly gifts and a member of His mystical body.

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Amen, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

The Priest places his right hand on the head of the child, and says:

[*Let us pray.

O God, Omnipotent and Omnipresent, Whose power worketh in every living creature, Who alone art the source of all life and goodness, deign to shed upon this Thy servant, who has been called to the rudiments of the faith, a ray of Thy light: drive out from *him* all blindness of heart, break all the chains of iniquity wherewith *he* has been bound; open to *him*, O Lord, the gate of Thy glory, that, being replenished with the spirit of Thy wisdom and strengthened by Thy mighty power, *he* may be free from the taint of evil desire, and steadfastly advancing in holiness may joyfully serve Thee in the course Thou hast appointed for *him*. Through Christ our Lord. R. Amen.]

* The portion in brackets may be omitted.

THE EXORCISM

In the Name which is above every name, in the power of the + Father, and of the + Son, and of the Holy + Ghost, be you so purified that you may be rightly prepared to receive this first Sacrament of Christ's holy Church; *(the Priest places his hand on the head of the child)* **for He who is the Lord of Love and Compassion hath deigned to call you to His holy grace and blessing, and to the font of Baptism.**

He stretches out his right hand towards the child, and says:

Do Thou, O Lord, with Thy ever-abiding power, watch over this Thy chosen servant, whom we dedicate to Thy service, that, using well the beginnings of Thy glory and heedfully observing Thy holy laws, *he* may be found worthy to attain to the fullness of the new birth. Through Christ our Lord. R. Amen.

The Priest places the end of his stole upon the child's shoulder, and says:

Come into the temple of God, that thou mayest have part with Christ unto life eternal.

THE FIRST ANOINTING

The Priest now takes upon his right thumb a little of the oil of catechumens. At the first two crosses the Priest touches respectively the child's breast or throat and the nape of his neck, making a small cross at each with the oil; he then makes two crosses, respectively before and behind the child, reaching to the entire length of the body.

P. In the name of Christ our Lord, I ++ anoint thee with oil for thy safeguarding; may His holy Angel + go before thee, and + follow after thee; may he be with thee in thy downsitting and thine uprising, and keep thee in all thy ways.

THE BAPTISM

While the child leans, or is held, over the font, the Priest pours some of the consecrated baptismal water over the head and forehead of the child thrice. At the same time he pronounces the words:

N., I baptize thee in the Name of the + Father, and of the + Son, and of the Holy + Ghost. Amen.

If the Baptism be sub conditione *the following is the formula:*

N., If thou art not already baptized, then do I baptize thee in the Name of the + Father, and of the + Son, and of the Holy + Ghost. Amen.

THE ANOINTING WITH CHRISM

The Priest takes upon his thumb some of the sacred chrism, and, anointing the child on the top of the head in the form of a cross, says:

With Christ's holy chrism do I + anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee into life everlasting.

THE RECEPTION

With his thumb, still moist with chrism, the Priest makes a cross upon the child's brow; at the last clause he lays his hand upon the child's head.

P. I* [receive you into the fellowship of Christ's holy Church and do] + sign you with the sign of the cross in token that hereafter you shall not be ashamed to confess the faith of Christ our Lord, to acknowledge Him when He shall come, and manfully to fight under His banner against sin and selfishness, and that you shall continue Christ's faithful soldier and servant throughout the ages of ages. R. Amen.

* These words in brackets are usually to be omitted when the person has already received baptism in some other Church or by lay ministration.

A white silk handkerchief is brought, and the Priest, having blessed it, places it upon the shoulders of the child, saying:

Receive from holy Church this white vesture as a pattern of the spotless purity and brightness of Him Whose service thou hast entered (to-day), and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace.

Delivering a lighted candle to the child, the Priest says:

Take this burning light, enkindled from the fire of God's holy Altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellow-men.

The Priest places his hand on the head of the child, saying:

N., go in peace, and may the Lord be with you. R. Amen.

THE FINAL CHARGE

The Priest then addresses the neophyte, saying:

You who have come here to be baptized, seeing that now you are regenerate of water and the Holy Spirit, and grafted into the mystical body of Christ's Church, remember that there lies upon you the duty of following God's holy will and commandment, as it was spoken by our Lord Himself, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Also you shall further study the doctrine of the holy Catholic Church, into which you have been admitted, and come in due course before the Bishop to be confirmed by him.

FORM TO BE USED FOR ADULTS

THE INVOCATION

Priest. **In the Name of the Father, and of the Son, and of the Holy Ghost. R. Amen.**

The candidate comes forward and kneels.

THE EXORCISM

P. In the Name which is above every name, in the power of the + Father, and of the + Son, and of the Holy + Ghost, be you so purified that you may be rightly prepared to receive this first Sacrament of Christ's holy Church; (*the Priest places his hand on the head of the candidate*) **for He who is the Lord of Love and Compassion hath deigned to call you to His holy grace and blessing, and to the font of Baptism.**

The Priest stretches out his right hand towards the candidate, and says:

Do Thou, O Lord, with Thy ever-abiding power, watch over this Thy chosen servant, whom we dedicate to Thy service, that, using well the beginnings of Thy glory and heedfully observing Thy holy laws, *he* may be found worthy to attain to the fullness of the new birth. Through Christ our Lord. R. Amen.

THE FIRST ANOINTING.

The Priest takes upon his right thumb a little of the oil of catechumens. At the first two crosses the Priest touches respectively the candidate's breast or throat and the nape of his neck, making a small cross at each with the oil; then he makes two crosses respectively before and behind the candidate, reaching to the entire length of the body.

P. In the Name of Christ our Lord, I + + anoint thee with oil for thy safeguarding; may His holy Angel + go before thee, and + follow after thee; may He be with thee in thy downsitting and thine uprising, and keep thee in all thy ways.

THE BAPTISM

While the candidate leans over the font the Priest pours some of the consecrated baptismal water thrice over his head and forehead, pronouncing these words:

N., I baptize thee in the Name of the + Father, and of the + Son, and of the Holy + Ghost. Amen.

If the Baptism be sub conditione *the following is the formula:*

N., if thou art not already baptized, then do I baptize thee in the Name of the + Father, and of the + Son, and of the Holy + Ghost. Amen.

THE ANOINTING WITH CHRISM

The Priest takes upon his thumb some of the sacred chrism, and, anointing the candidate on the top of the head in the form of a cross, says:

With Christ's holy chrism do I + anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee into life everlasting.

THE RECEPTION

With his thumb, still moist with chrism, the Priest makes a cross upon the neophyte's brow; at the last clause he lays his hand on the neophyte's head.

P. I* [receive you into the fellowship of Christ's holy Church and do] + sign you with the sign of the cross in token that hereafter you shall not be ashamed to confess the faith of Christ our Lord, to acknowledge Him when He shall come, and manfully to fight under His banner against sin and selfishness, and that you shall continue Christ's faithful soldier and servant throughout the ages of ages. R. Amen.

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* These words in brackets are usually to be omitted when the person has already received baptism in some other Church or by lay ministration.

The giving of the white vesture and light may then follow (or not) at the option of the Priest.

He places his hand on the head of the neophyte, saying:

N., go in peace, and may the Lord be with thee. R. Amen.

THE FINAL CHARGE

The following charge is also optional:

P. You who have come here to be baptized, seeing that now you are regenerate of water and the Holy Spirit, and grafted into the mystical body of Christ's Church, remember that there lies upon you the duty of following God's holy will and commandment, as it was spoken by our Lord Himself, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Also you shall further study the doctrine of the holy catholic Church, into which you have been admitted, and come in due course before the Bishop to be confirmed by him.

CONFIRMATION

Confirmation is, literally, the making of the person firm or strong in the life in Christ begun at baptism. It has the two-fold effect of strengthening the soul, and giving it greater power to express itself through the body.

The candidate pledges himself to endeavour to set aside the smaller life of personal interests and to work in the common interest. Having offered himself thereunto as a knight in Christ's service, the sacramental act of Confirmation follows, and he is sealed once again with the sign of the holy cross, the emblem of the life of sacrifice and service.

The candidates for Confirmation are seated in due order before the Bishop outside the chancel—their sponsors also, if still alive and able to attend, being near at hand to present them at the proper time.

THE INVOCATION

Bishop. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

The Bishop is seated before the Altar. If desired, an address may here be delivered to the candidates, explaining to them the nature of the Sacrament of Confirmation, and of the responsibilities they take upon themselves. The Bishop delivers the following charge:

THE CHARGE

My beloved children: on your entry into this mortal life you were brought into the house of God, and our holy Mother the Church met you with such help as then you could receive. Now that you can think and speak for yourselves, she offers you a further boon—the gift of God's most Holy Spirit. This world in which we live is God's world, and it is growing better and better day by day and year by year; but it is still far from perfect. There is still much of sin and selfishness; there are still many

who know not God, neither understand His laws. So there is a constant struggle between good and evil, and, since you are members of Christ's Church, you will be eager to take your stand upon God's side and fight under the banner of our Lord.

In the case of adults the foregoing is omitted and the following used instead:

Since you are members of Christ's Church, you will be eager to take your stand upon God's side and fight under the banner of our Lord in the constant struggle between good and evil.

In the case of both adults and children the charge continues as follows:

In this Sacrament of Confirmation the Church gives you both the opportunity to enrol yourselves in Christ's army and the strength to quit yourselves like men.

But if you enter His most holy service take heed that you are such soldiers as He would have you be. Strong must you be (as the lion),* yet gentle (as the lamb), ready ever to protect the weak, watchful ever to help where help is needed, to give reverence to those to whom it is due, and to show knightly courtesy to all. Never forgetting that God is Love, make it your constant care to shed love around you wherever you may go; so will you fan into living flame the smouldering fires of love in the hearts of those in whom as yet the spark burns low. Remember that the Soldier of the Cross must utterly uproot from his heart the giant weed of selfishness, and must live not for himself but for the service of the world; for this commandment have we from Him, that he who loveth God love his

* The words in parentheses are omitted in the case of adults.

brother also. Remember that the power of God, which you are now about to receive from my hand, will ever work within you for righteousness, inclining you unto a noble and upright life. Strive therefore earnestly that your thoughts, your words, and your works shall be such as befit a child of Christ and a knight dedicated to His service. All this shall you zealously try to do for Christ's sweet sake and in His most holy Name.

THE INTERROGATIONS

All rise, and the Bishop addresses the candidates as follows:

Will you then strive to live in the spirit of love with all mankind, and manfully to fight against sin and selfishness?

Candidates. **I will.**

Will you strive to show forth in your thoughts, your words and your works, the power of God which shall be given to you?

C. I will.

The candidates kneel; and the Bishop blesses them as follows:

May the ✠ blessing of the Holy Ghost come down upon you, and may the power of the Most High preserve you in all your ways. R. Amen.

The following hymn is sung, all kneeling:

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above!

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own,
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

THE CONFIRMATION

Each candidate is severally led up to the Bishop and instructed to kneel upon the cushion and to place his hands together, palm to palm, resting them upon the gremial which covers the Bishop's knees.

The candidate (prompted if necessary) says:

Right Reverend Father, I offer myself to be a knight in Christ's service.

The Bishop, taking the candidate's hands between his own and pressing them lightly, answers:

In Christ's most holy Name do I accept thee.

The Bishop takes some chrism upon his right thumb, and placing his right hand upon the head of the candidate, says:

Receive the Holy Ghost for the sweet savour of a godly life; whereunto I do + sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

At the words, "I do sign thee," the Bishop makes the sign of the cross with the chrism upon the forehead of the neophyte. He makes the sign of the cross three times over the head of the neophyte as he recites the Names of the Holy Trinity. After a momentary pause, the Bishop again lays his hand upon the head of the neophyte, saying:

Therefore go thou forth, my *brother,* **in the Name of the Lord, for in His strength thou canst do all things.**

The Bishop touches the neophyte lightly on the left cheek, saying:

Peace be with thee.

The neophyte rises, bows reverently to the Bishop, and is led back to his seat.

When all have been confirmed, the following hymn is sung:

HYMN

O Master, I have promised
To serve Thee to the end;
Be Thou for ever near me,
My Helper and my Friend;
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway,
If Thou wilt be my Guide.

O let me feel Thee near me;
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
My foes are ever near me,
Around me and within;
But in Thy holy Presence
I shield my soul from sin.

O let me hear Thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak sweet words of counsel,
Thou Guardian of my soul.

O Master, Thou hast promised
To all who follow Thee
That where Thou art in glory
There shall Thy servants be;
And, Master, I have promised
To serve Thee to the end;
May I find strength to follow,
My Master and my Friend.

O let me see Thy foot-marks,
And in them plant mine own;
My hope to follow duly
Is in Thy strength alone.
O guide me, call me, draw me,
Uphold me to the end;
And then in bliss receive me,
My Master and my Friend. Amen.

The Bishop, seating himself, addresses the newly-confirmed as follows:

My brothers, now have you received the gift of the Holy Ghost; see ye to it that your bodies are ever pure and clean, as befits the temple of the most high God, and the channel of so great a power; and understand that as you keep that channel open by a useful life spent in the service of others, so will His life that is within you shine forth with ever greater and greater glory.

The Bishop rises and faces towards the Altar; the newly-confirmed kneel.

Bishop. ✠ Our help is in the Name of the Lord.

Congregation. Who hath made heaven and earth.

B. Blessed are the pure in heart.

C. For they shall see God.

B. Trust ye in the Lord for ever.

C. For He is our Rock of Ages.

B. The Lord be with you.

C. And with Thy spirit.

B. Let us pray.

The Bishop extends his hands towards the newly-confirmed, and says:

O Lord Christ, Who didst give the Holy Spirit to Thine apostles, and didst ordain that by them and their successors He should be given to the rest of the faithful, we render Thee hearty thanks for this Thine inestimable benefit now bestowed upon us.

We offer unto Thee the lives which Thou to-day hast blessed, that they, whom Thou hast thus accepted as soldiers in Thy Church militant here on earth, may so bear themselves as true and faithful knights in Thy service, that they may be found worthy hereafter to stand before Thee in the ranks of the Church triumphant, O Thou great King of Glory, to Whom be praise and adoration from men and from the Angel host. R. Amen.

THE BENEDICTION

The Bishop blesses the persons confirmed as follows:

God the + Father, God the + Son, God the + Holy Ghost, bless, preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you and give you His peace, now and for evermore. R. Amen.

May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides

in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His ✠ Star shine forth. R. Amen.

If the sacrament of Confirmation is administered during the Celebration of the Holy Eucharist, or in connection with any other service, the second benediction given above shall not be used. It may be used only *when the Confirmation is an entirely separate service.*

HOLY MATRIMONY

Christ did not institute marriage, but the Sacrament blessing such marriage. This is intended to help the parties to live together in a state of love and mutual aid. When they have pledged their love and fidelity to each other in the presence of Christ, the Priest blesses them in His Name.

The ring, which is the symbol of their spiritual union, is also blessed.

The Priest must be careful to acquaint himself with the legal requirements concerning marriage in his own particular country, and before performing any marriage to satisfy himself that it is free from impediment or illegality, especially when either of the contracting parties is of foreign birth or under age.

THE MARRIAGE SERVICE

The bridegroom and the bride (on his left), with their attendants, stand before the Altar rails.

THE INVOCATION

Priest. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

Turning to the people, the Priest addresses them as follows:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony, which is an honourable estate, not by any to be enterprised nor taken in hand unadvisedly, lightly or wantonly, but reverently, discreetly, advisedly and soberly, in the sight of God.

Into which estate these two persons come now to be joined. Therefore if any man can show any just

cause why they may not lawfully be joined together, let him now speak or else hereafter for ever hold his peace.

No impediment being alleged, the Priest questions the man and woman separately concerning their consent to marry.

P. (*to the man*). **Wilt thou, N., take N. here present for thy lawful wife according to the rite of our holy Mother the Church?**

The bridegroom answers: **I will.**

P. (*to the woman*). **Wilt thou, N., take N. here present for thy lawful husband according to the rite of our holy Mother the Church?**

The bride answers: **I will.**

The bridegroom places the ring upon a salver held before him by an acolyte. The priest sprinkles the ring with holy water in the form of a cross, and then blesses it, saying:

Bless + O Lord, and + hallow this ring, that she who shall wear it may ever keep true faith unto her husband, and so, abiding in Thy peace and in conformity to Thy holy will, may ever live with him in love unchanging. Through Christ our Lord. R. Amen.

The ring remains upon the salver until required.

P. Who giveth this woman to be married to this man?

The bride is then given away by her father or friend, who places her right hand in that of the Priest, who in turn bestows her upon the bridegroom with the words:

Receive the precious gift of God.

The bridegroom, taking her right hand in his, receives her, to keep her in God's faith and his own.

Then shall the bridegroom plight her his troth in these words, repeated by him after the Priest:

I, N., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish, and to honour, till death us here do part; and thereunto, in the presence of God and in the power and love of Christ our Lord and Master, I plight thee my troth. Amen.

Then shall they loose hands, and the woman, taking the man's right hand in her own, shall repeat after the Priest:

I, N., take thee, N., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to honour, till death us here do part; and thereunto, in the presence of God and in the power and love of Christ our Lord and Master, I plight thee my troth. Amen.

The salver bearing the ring is brought by an acolyte to the bridegroom, who repeats after the Priest:

Bridegroom. (*Placing the ring on the thumb of the bride's left hand*) **In the Name of the Father,** (*then on the forefinger, saying:*) **and of the Son,** (*then on the next finger, saying:*) **and of the Holy Ghost,** (*lastly on the ring finger, as he seals his fidelity with the word:*) **Amen.** *Holding the ring in its place, he repeats after the Priest:*

With this ring I thee wed; my truest love I thee pledge; with my body I give thee reverence, and with all my strength I thee shield. Amen.

If it should be thought well for the woman to give her intended husband a ring, it may be blessed after the other mutatis mutandis, *and would now be placed upon his finger as a pledge of her love and fidelity. No words accompany this action, as in the true symbolism of the rite the woman fulfils her part rather by the receiving of the ring.*

The Priest joins their right hands, and after touching the forehead of the man and woman with holy water, says:

I join you together in marriage in the Name of the Father, + and of the Son, and of the Holy Ghost. Amen.

Covering their joined hands with the end of his stole, he adds:

Those whom God hath joined together, let no man seek to put asunder.

Then shall the Priest speak unto the people:

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring and by joining of hands; I declare to you that they be man and wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

If a special Nuptial Eucharist is to be celebrated, the following portion in brackets, which forms part of such a Eucharistic Service, is here omitted. The newly-married pair kneel.

[P. O Lord, bless Thy servant and Thy handmaid.

C. Who put their trust in Thee.

P. Pour forth upon them of the fullness of Thy love.

C. And lighten them with Thy heavenly grace.

P. Send them wisdom from Thy sanctuary.

C. And do Thou dwell in their understanding.

P. Be unto them, O Lord, a tower of strength.

C. And evermore defend them.

P. The Lord be with you.

C. And with Thy spirit.

P. Let us pray.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy ser-

vants, this man and this woman, whom we + bless in Thy Name; that these persons may surely perform and keep the vow and covenant betwixt them made, and may so hold their lives in the knowledge and love of Thee that they may dwell together in holy love and peace. Through Christ our Lord. R. Amen.]

WEDDING HYMN.

The people stand, but the newly-married pair kneel, while the hymn is sung.

The voice that breathed o'er Eden
That earliest wedding day,
The primal marriage blessing—
It hath not passed away.

Still in the pure espousal
Of Christian man and maid
The Holy Three are with us,
The threefold grace is said,

For dower of blessed children,
For love and faith's sweet sake,
For high mysterious union
Which naught on earth may break.

On Thee, O loving Father,
Thy humble servants wait;
Their future life together
To Thee they consecrate.

O Christ, the King of glory,
Whom Angel hosts obey,
Keep these Thy faithful soldiers
In love and truth alway.

Shine on them, Holy Spirit,
And bless them as they kneel;
Inspire them, guard them, guide them,
Grant them Thy grace to feel.

O Trinity all-glorious,
Whose love is like the sea,
Pour forth Thy benediction
On these who worship Thee.

For them a new life opens;
May it be Thine alone—
A sacrifice, a service,
Before Thine Altar-Throne. Amen.

The Priest pronounces this blessing over the bride and bridegroom.

Almighty God pour upon you the riches of His grace, sanctify and + bless you, that you may serve Him both in body and soul, and live together in holy love unto your lives' end. R. Amen.

If the Nuptial Eucharist is to be celebrated, it now follows.

THE NUPTIAL EUCHARIST.

CANTICLE

Antiphon

Now abideth faith, hope, love.

But the greatest of these is love.

1. Blessed are all they that love the Lord: and walk in His ways.

2. For thou shalt eat the labour of thine hands: O well is thee and happy shalt thou be.

3. They that put their trust in the Lord shall be even as the Mount Zion: which may not be removed, but standeth fast for ever.

4. The hills stand about Jerusalem: even so standeth the Lord round about His people, from this time forth for evermore.

Antiphon

Now abideth faith, hope, love.

But the greatest of these is love.

THE COLLECT

O God, Who hast consecrated the state of marriage to such an excellent mystery that in it is signified the spiritual marriage and unity betwixt Christ and His faithful people, grant unto these Thy servants that, casting aside all fear and selfishness and abiding in Thy holy love, they may so pass through things temporal that they may continually increase in the knowledge of things eternal, through Christ our Lord. R. Amen.

THE EPISTLE

The Epistle is taken from the thirteenth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the first verse.

Though I speak with the tongues of men and of Angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then

face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

Here endeth the Epistle.

THE GRADUAL

1. The just shall shine and shall run to and fro: like sparks among the reeds.

2. They shall judge nations, and rule over people: and their Lord shall reign for ever.

3. They that trust in Him shall understand the truth: and they that are faithful in love shall rest in Him; for grace and peace is to His elect.

4. He that loveth wisdom loveth life: and they that seek her early shall be filled with joy.

5. He that holdeth her fast shall inherit glory: and wheresoever she entereth the Lord will bless.

6. They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

7. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

8. Her ways are ways of pleasantness: and all her paths are peace.

THE GOSPEL

The holy Gospel is taken from the fifteenth chapter of that according to St. John, beginning at the first verse.

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide

in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

BEFORE THE COMMEMORATION OF THE SAINTS

The Priest stands at the Epistle corner of the Altar, turning towards the newly-married pair who kneel before him, and the following Versicles and Responses and Prayers are sung:

P. O Lord, bless Thy servant and Thy handmaid.

C. Who put their trust in Thee.

P. Pour forth upon them of the fullness of Thy love.

C. And lighten them with Thy heavenly grace.

P. Send them wisdom from Thy sanctuary.

C. And do Thou dwell in their understanding.

P. Be unto them, O Lord, a tower of strength.

C. And evermore defend them.

P. The Lord be with you.

C. And with Thy spirit.

P. Let us pray.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of

everlasting life, send Thy blessing upon these Thy servants, this man and this woman, whom we + bless in Thy Name; that these persons may surely perform and keep the vow and covenant betwixt them made, and may so hold their lives in the knowledge and love of Thee that they may dwell together in holy love and peace. Through Christ our Lord. R. Amen.

COMMUNIO

The eye of the Lord is upon them that love Him: even upon them that rest on His lovingkindness.

The spirit of man is the candle of the Lord: and the righteous shall shine forth as the sun in the kingdom of their Father.

For every good gift and every perfect gift is from above: and cometh down from the Father of Lights, in Whom is no variableness, neither shadow of turning.

POSTCOMMUNIO

P. O Lord Christ, Thou Who art the Well of infinite compassion, look with the tender eyes of Thy love upon Thy servant and Thy handmaiden; strengthen them that the light of Thy glory may ever burn brightly in their hearts, O Thou great King of Love, to Whom be praise and adoration from men and from the Angel host. R. Amen.

If the father be dead or unavoidably absent, and no friend can be found to take his place, the bride herself may place her right hand in that of the Priest, but the older form is to be preferred when it is possible.

CONFESSION AND ABSOLUTION

Absolution is a Sacrament by which persons may be restored to a state of spiritual health after the commission of sin. (See John xx. 22, 23.) The word is derived from the Latin *ab,* from, and *solvere,* to loosen. Absolution must not be thought of as enabling a man to escape the consequences of his misdeeds. It is a spiritual process, a loosening from the bondage of sin, a process at-one-ment with the Higher Self, a restoration of that inner harmony of being which is disturbed by wrong-doing, so that the man can make a fresh effort towards righteousness, fortified by the uninterrupted flow of the Divine Power within him. That this Absolution may be fully effective, it is requisite that the candidate be anxious to rise above his imperfections of nature and to live the higher life. A man cannot escape the consequences of his misdeeds, though he can neutralize them by sowing fresh causes of a righteous kind. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians vi. 7).

In the Liberal Catholic Church auricular confession is entirely optional, and is not required as a preliminary to the reception of the Holy Communion. It is intended primarily for those who may feel their conscience to be troubled with some weighty matter. Its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine and its spiritual value in the life of the individual thereby defeated. For all ordinary purposes the general confession in the Holy Eucharist should suffice.

It is strictly forbidden to the Priest and the suppliant for Absolution respectively to ask and disclose the identity of others implicated in any wrongdoing confessed. The suppliant comes to confess his own faults, not those of others. The Priest should be as sympathetic, natural and humane as possible with those who come to him to receive Absolution.

Children under seven are not subjects for confession, since it is the tradition of the Church that they are not capable of serious and responsible sin. Above that age and until they are responsible agents they may, in the Liberal Catholic Church, make auricular confession (save in emergency) only with the consent of one or other of the parents.

The person desiring Absolution kneels at a prie-dieu in the church, beside which the Priest is seated.

THE INVOCATION

Suppliant (crossing himself). **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen. Father, give me your blessing, for I have sinned.**

Priest. **The Lord be in thy + heart and on thy + lips, that thou mayest rightly confess thine offences.**

THE CONFESSION

Suppliant. **I confess before God Almighty, Father, Son, and Holy Spirit, and to you, Father, that I have sinned in thought, in desire, in word and deed. Especially I have . . . .**

For these and all my other offences which I cannot now remember, I am heartily sorry, firmly purpose amendment, most humbly ask remission of Almighty God, and of you, Father, absolution and the benefit of spiritual counsel and advice.

The Priest hears the confession without interruption, unless that be necessary. He then gives such counsel as he may think well. In the Liberal Catholic usage he does not impose a penance, but may suggest that the suppliant should attend the Holy Eucharist, with the desire that the power which then comes to him shall be used against some particular fault or set of faults. This being done, he proceeds to the Absolution.

THE ABSOLUTION

P. Our Lord Christ, Who hath left power on earth to His Church to absolve all those that with hearty repentance and true faith turn unto Him, of His tender compassion forgive thee thine offences; and by His authority committed unto me I ✠ absolve thee from all thy sins. In the Name of the Father, + and of the Son, and of the Holy Ghost. **R.** Amen.

P. The King of Love and Fountain of all goodness restore unto thee the fellowship of the Holy Spirit, and give thee grace to continue in the same, that thou mayest inherit the kingdom of heaven and be made like unto His own pure and glorious Image. **R.** Amen.

A SERVICE OF HEALING

The purpose of the Service of Healing is twofold; first, to bring spiritual upliftment to those who are in sore need thereof; second, to give some relief, when possible, to those who are suffering from various physical ills.

At the outset, by means of the Asperges, the thought-atmosphere of the Church is purified and made ready for the coming of a healing Angel, who is immediately thereafter invoked. The Confiteor follows, and the attitude of those who join in those glowing sentences should be an earnest desire to rise above the imperfections of their nature, and to live the higher and nobler life. Such an attitude of intense earnestness calls to the deeps within us and arouses our spiritual powers to activity. The Priest then pronounces the Absolution. It must be remembered that this does not relieve a man of responsibility for the consequences of his wrong-doing, because it is only by paying each debt which he contracts that he can learn the great lessons of life. Absolution does make it easier, however, to do what is right after a mistake has been made, by clearing away the mental and emotional entanglements which blind the inner nature, and by straightening out distortions in the etheric body.

The people rise and sing a hymn which is intended to incline their hearts to the Christ, and to enable them to feel the nearness of His Presence and the wonder of His Love. The words of this hymn should be felt as well as sung by those who desire help. St. James's instructions as to the anointing of the sick are then read, and the *Veni Creator*, which is the traditional call for the aid of God the Holy Ghost, is sung by His kneeling worshippers. While this is sung, for eyes that can see, the whole Church slowly fills with that glorious glow of fire which is the outward token of the power of the Presence of the Third Person of the Blessed Trinity; and in the strength of that Presence the Priest sends forth that

cleansing current of exorcism which is intended to clear away anything that might block the way of the healing force.

This next step is to follow the apostolic custom of anointing the patient with consecrated oil, invoking the mighty Leader of the Hosts of the healing Angels, the Archangel Raphael. The possibility of angelic assistance is unsuspected by the vast majority of people in this blind and materialistic age, but it is nevertheless a wonderful and beautiful fact which will be comprehended more and more clearly as the years roll on. Then the Priest lays his hands upon the patient's head, and pours into him, with all the strength which God has given to him, the uplifting and curative force of the Lord Christ. He has been specially prepared by his ordination to be a channel for this force and for the power of God the Holy Spirit, so in doing this he is but exercising one of the functions of his ministry. If a Bishop conducts the Service he has the additional opportunity of helping by the imposition of his crosier, the healing power of which has long been recognized.

During the anointing and the laying on of hands the attitude of the patient should be that of love for our Lord Christ and confidence in His mighty power. The whole nature should be opened to the downpouring spiritual influence, even as a flower opens its chalice to the sun. The less the thoughts of a person are centred upon himself at this supreme moment, the more the depths of his nature are responsive to the compassionate Presence of the Christ, and the greater is the possibility of cure.

The last great means of spiritual aid and physical healing is now given to the patient in the Holy Communion. No greater help both for body and soul can be offered than this, for with the reception of the Sacred Host the human body becomes for a few hours a veritable shrine, radiating the glowing love and power of the Christ.

It is not expected that those instantaneous cures which are commonly (though wrongly) called miraculous will often occur at these Services. They may and they *do* happen in certain cases; but we are not yet sufficiently conversant with the method of working of these stupendous powers to be able to predict results. Many patients, especially chronic cases, feel considerable temporary improvement, but gradually relapse and slip back either partially or entirely. Such patients should try again. Where there is a slight amelioration, only temporary at the first attempt, a second may well carry it further; a third, a fourth, a fifth, a sixth may carry it much further still. Even the Christ Himself had to apply His treatment twice in the case of the man born blind.

If a patient is not restored to health even after repeated trials it must not be thought that Christ cannot cure, that the Holy Spirit cannot cure; it should be remembered that the channels are human, frail and imperfect, and it may well be that, for any one of a dozen reasons, the divine force does not flow through this Priest or that in just the way that will cure a particular patient. The Priest will do his best to help; the patient will do *his* best to prepare himself to be helped; what will come of it is in higher hands than ours—in the hands of Christ the Healer and the King.

A SERVICE OF HEALING

THE INVOCATION

The Priest wears a red stole. The people stand. The Priest says:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

ASPERGES

Receiving the aspergill, he makes the sign of the cross over himself with it, saying:

May the Lord purify me that I may worthily perform His service.

Sprinkling the Altar in the middle, then the chancel to his left and to his right, he continues:

In the strength of the Lord do I repel all evil from this holy Altar and sanctuary:

Then turning to the people and sprinkling them with the same triple motion:

and from this House, wherein we worship Him;

Turning back to the altar and resigning the aspergill:

and I pray our heavenly Father that He will send His healing Angel to minister unto these Thy servants here present, that they may be restored to health of mind and body. Through Christ our Lord. R. Amen.

CONFITEOR

All kneel, and say together:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

THE ABSOLUTION

The Priest rises, goes to the Altar, and, turning to the people, who remain kneeling, says:

God the Father, God the Son, God the Holy Ghost bless, ✝ preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins and grant you the grace and comfort of the Holy Spirit. R. Amen.

The people rise and sing:

HYMN.

Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea.

Our outward lips confess the Name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

We need not climb the heavenly steeps
To bring the Lord Christ down;
Alike within the lowest deeps
Is He, of heaven the Crown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers o'er our dead
Are uttered in His Name.

Alone, O Love ineffable,
Thy holy Name is given;
A thousand saints Thy glories tell
Who in that Name have striven.

Lord Christ, of Love and Joy the Sun,
Undying praise to Thee,
With Father and with Spirit One,
Through all eternity. Amen.

The people are seated.

READING FROM SCRIPTURE

P. Hear the words of the Apostle James:

Is any sick among you? Let him call for the elders of the Church; and let them pray over him,

anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

All kneel while the following appeal is sung:

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own,
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

THE UNCTION

The Priest descends from the Altar and goes to the place in the chancel at which he is to administer Holy Unction.

P. Let us pray.

The people kneel.

O Lord, Who hast given unto man bodily health and vigour wherewith to serve Thee, we pray Thee to free Thy servants from their sickness so far as may be expedient for them, and by the might of Thy + blessing to restore unto them full health, both outwardly in their bodies and inwardly in their souls. Through Christ our Lord. R. Amen.

The people are seated. Those who desire to be anointed are brought to the Priest one by one, and kneel upon a cushion. The Priest now says over each one:

In the Name which is above every name, in the power of the + Father, and of the + Son, and of the Holy + Ghost, I exorcize all influences of evil, that thou mayest be rightly purified to receive this Sacrament of Holy Unction.

Taking upon his thumb some of the holy oil for the sick, the Priest anoints the person in the form of a cross upon the forehead, saying:

In the Name of our Lord Christ, and invoking the help of the holy Archangel Raphael, I + anoint thee with oil, that thou mayest gain refreshment, both of soul and body.

The Priest proceeds to anoint, in the same manner as before, but in silence, the centre at the top of the head, the front of the throat and the nape of the neck. He then places both hands upon the head of the person with the definite intent to heal, saying:

Christ, the Son of God, look down upon thine afflic-

tion, and heal thee of all thine infirmities. May the Light of His Love enfold thee forever.*

If a Bishop is conducting the service he may at this point touch the person with his crosier.

When all desiring the sacrament of Holy Unction have been anointed, the Priest cleanses his hands and, turning to the people, says:

As with this visible oil your bodies are outwardly anointed, so may Almighty God, our heavenly Father, grant of His infinite goodness that your souls may be anointed inwardly with the Holy Ghost, Who is the Spirit of strength, relief and gladness. And may He so replenish you with the spirit of His Wisdom and strengthen you with His mighty power, that you may persevere in the way of holiness and ever serve Him joyfully in the course that He hath appointed for you. Through Christ our Lord. R. Amen.

[*The Priest turns to the Altar and says:*

O God, Who in the wonderful sacrament of the Altar has left us a living memorial of Thine eternal Sacrifice; grant us, we beseech Thee, so to venerate the sacred mystery of Thy Body and Blood that we may ever perceive within ourselves the power of Thine indwelling life, and thus, by the glad pouring out of our lives in sacrifice, may know ourselves to be one with Thee, and through Thee with all that lives; who livest and reignest with the Father in the unity of the Holy Spirit, God, throughout all ages of ages. R. Amen.]

Those who have been anointed kneel at the Chancel rail, and the Priest administers Holy Communion to them, saying to each:

The Body of our Lord Christ keep thee unto life eternal.

When all have partaken, the people rise and sing:

* The following alternative formula may be employed if preferred: "Christ the Son of God pour down His healing power upon thee, and enfold thee in the Light of His Love."

HYMN.

Great Master, Whose Name is the Healer,
O enter this poor heart of mine
And make it for ever Thy dwelling,
A home wherein all things are Thine.
O Son of the Father eternal,
Be with me, a Friend and a Guest;
Abide in Thine own human mansion,
Its Joy and its Hope and its Rest.

Leave in me no darkness unlighted,
Unwarmed by Thy Truth's holy fire;
No thought which Thou canst not inhabit
No purpose Thou dost not inspire.
Shut in into silence, my midnight
Is dawn if Thy Presence I see;
When I open my doors to Thy coming,
Lo! all things are radiant with Thee.

O what is so sweet as to love Thee
And live with Thee always in sight?
Lord, enter this house of my being,
And fill every room with Thy Light.
All honour and praise to the Father,
All honour and praise to the Son,
All honour and praise to the Spirit,
The Three Who forever are One. **Amen.**

P. Let us pray.

We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts that it may continually be made manifest in our lives, through Christ our Lord. **R. Amen.**

THE BENEDICTION.

The Priest turns to the people.

Unto God's gracious love and protection we commit you; the Lord ✠ bless you and keep you; the Lord make His Face to shine upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you and give you His peace, now and for evermore. **R. Amen.**

If there be two Priests present the work may be divided between them. The patients may be arranged along the Chancel rail, a considerable space being left between them, and the Priests may pass from one to another, precisely as at the administration of the Holy Eucharist. The first Priest may pronounce the exorcism, anoint the patient, and lay his hands upon him; the second Priest may repeat the laying on of hands, and may then administer the Holy Communion before the patient leaves his place at the rail. In that case the Communion will precede the prayer, "As with this visible oil." If there be more than two Priests, the others may come between the first and second abovementioned, each of them simply laying his hands on each patient, and using only the formula: "Christ the Son of God, etc."

If it be desired to hold a special intercessory Service for sick persons who cannot be present, the Holy Eucharist may be offered for that intention, the Collect, Epistle and Gospel prescribed on pages 177-179 being used, and the names of the sick being mentioned in the usual place.

The Benediction of the Most Holy Sacrament may also be used as an intercessory Service for the sick, in which case the Litany should be sung with special intention for the sick, or it may be replaced by another.

After the prayer following the *Tantum Ergo* the prayer "For the Sick," on page 278, should be used, and the names to be commemorated read aloud. If there be many names, the Priests may read them aloud before the prayer, saying: "The prayers of the congregation are desired for ——."

HOLY UNCTION AND COMMUNION OF THE SICK

The purposes of the Sacrament of Holy Unction are: (a) to aid in the restoration of bodily health, (b) to prepare the man for death, (c) to which may be added remission of sin, since it also involves a form of Absolution. Notwithstanding the trend of custom in the Latin Church, which has been to limit the administration of this rite to those in grave danger of death, it is desirable that the rite should be more generally employed as an aid to recovery from any serious sickness. For this reason it is among us called "Holy Unction," rather than "Extreme Unction," though the latter name is sometimes said to originate from the idea that it is the last of the unctions given to the ordinary Christian, those of Baptism and Confirmation preceding it.

Holy Unction is not to be regarded as having in ordinary circumstances any quasi-miraculous effect. It is intended simply to aid the normal processes of nature by freeing the body from lower influences and opening it to spiritual influence.

It is desirable that the person to be anointed should receive Holy Communion, if he be capable of doing so. In this Liturgy it has been thought well that this should take place after the Anointing—for which there is abundance of precedent in early times—and that the Confession and Absolution should be incorporated in the rite of Holy Unction.

If Communion of the Sick is to be administered apart from Holy Unction, the form for the Administration of Holy Communion with the reserved Sacrament on page 205 should be used, unless a complete Celebration is to take place in the house.

If convenient, a table should be provided, covered with a linen cloth and bearing upon it a cross and two lighted candles. The Priest wears a violet stole.

THE INVOCATION

P. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

The Priest now touches the forehead of the patient with holy water and sprinkles his surroundings.

***[P. Hear the words of the Apostle James:**

Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.]

CONFITEOR

The sick man should now make confession of his offences, reciting the Confiteor, or if he feel his conscience sufficiently troubled with any weighty matter, making a special confession (but without the usual form and preliminaries). If the patient be very weak, the Confiteor may be said on his behalf by the Priest or another, or it suffices that he make a mental act of aspiration.

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon my manifold imperfections, and pardon all my shortcomings; that I may be filled with the brightness of the ever-

* The portion in brackets may be omitted.

lasting light, and become the unspotted mirror of Thy power, and the image of Thy goodness. Through Christ our Lord. Amen.

THE UNCTION*

Taking upon his thumb some of the holy oil for the sick, the Priest anoints in the form of a cross the organs of sense, using the words hereinunder specified:

Upon the closed eyelids:

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through seeing. R. Amen.

Upon the ears:

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through hearing. R. Amen.

Upon the nostrils:

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through smelling. R. Amen.

Upon the closed lips:

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through tasting. R. Amen.

Upon the inside of the palms of the hands (but outside in the case of Priests):

The feet and reins (i.e., the small of the back) may also at this time be anointed, but this is optional.

* Where there is no reason to think that the illness is likely to be fatal, this form of unction is preferably omitted; the Priest then proceeds immediately to the Absolution, and uses the alternative unction following thereafter in brackets.

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through touch. R. Amen.

In cases of extremity, or at the option of the Priest, the forehead only need be anointed, with these words:

P. By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through thy thoughts and desires, and the senses of thy body. R. Amen.

THE ABSOLUTION

P. Our Lord Christ, Who hath left power on earth to His Church to absolve all those that with hearty repentance and true faith turn unto Him, of His tender compassion forgive thee thine offences; and by His authority committed unto me I + absolve thee from all thy sins. In the Name of the Father, + and of the Son, and of the Holy Ghost. Amen.

P. The King of Love and Fountain of all goodness restore unto thee the fellowship of the Holy Spirit, and give thee grace to continue in the same, that thou mayest inherit the kingdom of heaven and be made like unto His own pure and glorious Image. R. Amen.

AN ALTERNATIVE UNCTION

To be used when the previous unction is omitted.

[P. Let us pray.

O Lord, Who hast given unto man bodily health and vigour wherewith to serve Thee, we pray Thee to free Thy servant from his sickness so far as may be expedient for him, and by the might of Thy + blessing to restore unto him full health, both outwardly in his body and inwardly in his soul. Through Christ our Lord. R. Amen.

The Priest now anoints the patient with the oil for the sick upon the forehead, saying:

In the Name of Christ, and invoking the holy Archangel Raphael, I + anoint thee with oil, that thou mayest gain refreshment, both of soul and body. R. Amen.

Whichever form of unction has been used, the Priest now proceeds to anoint, in the same manner as before but in silence, the seven centres of the body, to wit: the sacral plexus (at the base of the spine), the spleen (from the back, near the tenth rib on the left side of the body), the solar plexus (above the navel), the heart, the pharyngeal plexus (at the front of the throat), the centre between the eyebrows (unless this has already been anointed), and the centre at the top of the head.

Of these it is sufficient to anoint the last four or five, more especially if the patient's infirmity be great.

The Priest then says the following prayer, omitting the portion in brackets if it be inappropriate:

As with this visible oil thy body is outwardly anointed, so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, Who is the Spirit of strength, relief and gladness. And [howsoever His goodness shall dispose of thee, whether this world still detain thee in the flesh or the future receive thee out of the body,] may He so replenish thee with the spirit of His wisdom and strengthen thee with His mighty power, that thou mayest persevere in the way of holiness and ever serve Him joyfully in the course He hath appointed for thee. Through Christ our Lord. R. Amen.

THE BENEDICTION

P. Christ, the Son of God, look down upon thine affliction, and heal thee of all thine infirmities. May the Light of His Love enfold thee for ever.

If Holy Communion is to be given, the following blessing is omitted:

P. Unto God's gracious love and protection we commit thee; the Lord ✠ bless thee and keep thee; the Lord make His Face to shine upon thee and be gracious unto thee; the Lord lift up the light of His Countenance upon thee and give thee His peace, now and for evermore. R. Amen.

The Priest, wearing a white stole, administers Holy Communion, if the sick man be capable of receiving it. The form for the administration of Holy Communion with the reserved Sacrament is used, the Confiteor and Absolution being omitted. In cases of great weakness the words of administration alone will suffice.

PROCEDURE "IN EXTREMIS."

THE ABSOLUTION

The Priest should exhort the dying man to make a momentary act of contrition and then to turn with love and devotion to his Master. The Priest immediately pronounces the Absolution, using, if necessary, the following shortened form:

I + absolve thee from all thy sins, in the Name of the Father, + and of the Son, and of the Holy Ghost. R. Amen.

THE UNCTION

Holy Unction may be administered, the Priest anointing the forehead, as he says:

By this holy + unction and of His most tender love, the Lord pardon thee whatever faults thou hast committed through thy thoughts and desires, and the senses of thy body. R. Amen.

VIATICUM

The Viaticum is then given, unless there be danger of the body rejecting, or being unable to swallow, the Sac-

red Host. The Host may be placed in a spoon and given with a little wine or water.

P. Brother (or Sister), receive the Viaticum of the most holy Body of our Lord Jesus Christ, and may the peace of the Lord go with thee. R. Amen.

THE BENEDICTION

P. Unto God's gracious love and protection we commit thee; the Lord + bless thee and keep thee; the Lord make His Face to shine upon thee and be gracious unto thee; the Lord lift up the light of His Countenance upon thee and give thee His peace, now and for evermore. R. Amen.

If death takes place, the Priest may at once proceed to the Absolution, as set forth in the Order of the Burial of the Dead.

THE BURIAL OF THE DEAD

The funeral rites of the Church may be grouped into two divisions; the first including those offices, foremost in importance, whose purpose it is to surround the liberated soul with peace and spiritual power. Of these the offering of the Holy Sacrifice for the repose of the soul is the most important and efficacious. The other and less important part of the rite consists in the hallowing of the grave and the consigning into it of the ashes or the cast-off body. To this must be added the work of giving comfort and assurance to the relatives and friends.

This work of giving help and peace to the departed person is inevitably hindered if we surround him with feelings of depression and unhappiness. Every effort should therefore be made to put aside our own very natural sense of sorrow and loss, and to think rather of the happiness and peace of the departed soul. In proportion as we can accomplish this, do we also gain comfort and strength for ourselves.

The Priest should be asked to commemorate the deceased person, as soon after the death as possible, at one of his regular Celebrations. It is strongly recommended that wherever possible the physical body of the deceased person shall be cremated, that is, disintegrated rapidly by fire rather than by process of slow decay. If there is to be a special Requiem Eucharist the body should if possible be taken to the church where that Eucharist is offered.

After the death, it is well that the body should be sprinkled by the relatives with holy water, either blessed specially by a Priest or obtained from the holy water stoup of a neighbouring church. The coffin should similarly be sprinkled before the funeral procession leaves the house. The Absolution hereafter printed should be

performed as soon after the death as is convenient, unless the deceased person received Absolution shortly before death. It may be repeated at the burial service. In the case of a child of tender years the Absolution is omitted.

As the burial customs vary in different countries and places, the clergy must use their discretion in rearranging the several portions of the ceremony. Hymns may be introduced at suitable places, also addresses and readings from various sources. If the entire ceremony be found too long, those portions may be omitted to which an asterisk is prefixed.

According to the arrangements made, the portion of this ceremony preceding the Burial itself will take place in the cemetery out-of-doors, in the cemetery chapel, in a funeral parlour, in a private house, or in the church. The Priest may either accompany the funeral procession or meet it at the cemetery.

As the body is carried through the cemetery or the church, some of the following passages are read by the Priest or chanted by the choir:

I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die.

***Lay not up for yourselves treasures upon earth: where moth and rust doth corrupt, and where thieves break through and steal.**

But lay up for yourselves treasures in heaven: where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is: there will your heart be also.

***I know that my Redeemer liveth: Whom I shall see for myself, and mine eyes shall behold.**

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity: let us do good unto all men.

The souls of the righteous are in the hand of God: and there shall no torment touch them.

In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.

For God created man to be immortal: and made him to be an image of His own eternity.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE INVOCATION

When the Priest has arrived at the chancel or grave, and the above sentences are finished, he says:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

THE FIRST CHARGE

He turns to the people and speaks as follows:

Brethren, we are met together here to-day to celebrate the passing into a higher life of our dear *brother* N. It is but natural that we who have known and loved *him* should regret *his* departure

from amongst us; yet on this occasion it is our duty to think not of ourselves, but of *him*. Therefore must we strenuously endeavour to lay aside the thought of our personal loss, and dwell only upon *his* great and most glorious gain.

To this end I will call upon you to join with me in the recitation (*or* singing) of the *Te Deum* (*or* part of the twenty-third psalm).

TE DEUM LAUDAMUS

Antiphon

The Lord gave and the Lord hath taken away.
Blessed be the Name of the Lord.

1. We praise Thee, O God: we acknowledge Thee to be the Lord.

2. All the earth doth worship Thee: the Father everlasting.

3. To Thee all Angels sing aloud: the heavens and all the powers therein.

4. To Thee Cherubim and Seraphim: continually do cry.

5. Holy, Holy, Holy: Lord God of Hosts.

6. Heaven and earth are full of the majesty: of Thy glory.

7. The glorious company of the apostles: praise Thee.

8. The goodly fellowship of the prophets: praise Thee.

9. The noble army of martyrs: praise Thee.

10. The holy Church throughout all the world: doth acknowledge Thee.

11. The Father: of an infinite majesty.

12. Thine honourable, true: and only Son.

13. Also the Holy Ghost: the Comforter.

14. Thou art the King of Glory: O Christ.

15. Thou art the everlasting Son: of the Father.

16. Thou sittest at the right hand of God: in the glory of the Father.

17. Thou art Alpha and Omega: Thou first and last of all.

18. Offspring and root of David: Thou bright and morning Star.

19. Day by day: we magnify Thee.

20. And we worship Thy Name: ever world without end.

21. Thou Who from Both dost come: O God the Holy Ghost.

22. Thee, too, O Paraclete: we worship and adore.

23. Thou art the Fount of life: the living Fire of love.

24. Three in One: most holy Lord and God.

25. Co-equal, co-eternal: before beginning and without an end.

26. We Thy servants live in Thee; and all we have is Thine.

27. We bless Thee, we magnify Thee: most joyously we serve Thee.

28. O mighty, glorious Trinity: let all the people praise Thee.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

The Lord gave and the Lord hath taken away.
Blessed be the Name of the Lord.

[Part of Psalm 23 may be sung instead of the *Te Deum*, if preferred.]

PSALM 23.

Antiphon.

The Lord gave and the Lord hath taken away.
Blessed be the Name of the Lord.

1. The Lord is my Shepherd: therefore can I lack nothing.

2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3. He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord.]

THE ABSOLUTION

During the following passages the Priest encompasses the body and sprinkles it with holy water thrice on either side, after which he again encompasses it and censes it thrice on either side. If the body be not present, these ceremonies are omitted, but the words, nevertheless, are said. The Absolution is omitted in the case of young children.

P. Rest in the eternal grant unto *him*, O Lord.

C. And let light perpetual shine upon *him*.

P. Come forth to meet *him*, ye Angels of the Lord.

C. Receive *him* into your fellowship, O ye saints of God.

P. May the choirs of Angels receive *him*.

C. And guide *him* into eternal peace.

P. Rest in the eternal grant unto *him*, O Lord.

C. And let light perpetual shine upon *him*.

P. O God, in Whose unspeakable love the souls of the departed find rest and peace, in Thy Name we + absolve from every bond of sin Thy servant who has cast off this garment of flesh. May Thy holy Angels bear *him* in their tender care, that *he* may enter the brightness of the everlasting light and find *his* peace in Thee. Through Christ our Lord. **R.** Amen.

THE COLLECTS

The following Collects are recited, unless a special Requiem Eucharist is to be celebrated. In that event, the Eucharist begins, and the Collects will be said in the usual place therein. In the case of children, the words "this Thy child" are used instead of "this Thy servant."

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

Almighty God, Who hast dominion over both the living and the dead, and dost hold all Thy creation in the everlasting arms of Thy love, we pray Thee for the peace and repose of Thy servant, that *he*, being dead unto this world, yet ever living unto Thee, may find in Thy continued and unceasing service the perfect consummation of happiness and peace. Through Christ our Lord. **R.** Amen.

P. Likewise, O Lord, we pray Thee for those who love Thy servant, those whom Thou hast called to sacrifice the solace of *his* earthly presence; do Thou, O Lord, comfort them with the balm of Thy lovingkindness, that, strengthened by Thee and resting upon the surety of Thy wisdom, they may put aside their thoughts of sorrow and grief, and pour out upon *him* only such thoughts of love as may help *him* in the higher life of service to which Thou hast now called *him*. Through Christ our Lord. **R.** Amen.

The Epistle, Gospel and Communio from the Requiem Eucharist may follow here if desired.

THE BURIAL

The procession bearing the coffin goes to the grave. Before the coffin is lowered the grave is sprinkled with holy water and censed.

[*In case of cremation, the urn containing the ashes is sometimes buried in a grave, sometimes deposited in a niche. In the former case the same formalities are observed as with a coffin. In the latter, the niche is treated as the grave, save that, of course, earth is not thrown therein.*]

The following prayer is said by the Priest:

O God, Who in Thy providence hast appointed a wondrous ministry of Angels, we pray Thee to + hallow this grave, and send down Thy holy Angel from heaven to + bless and sanctify it. Through Christ our Lord. R. Amen.

THE SECOND CHARGE

The coffin is then lowered, as the Priest says:

Forasmuch as it hath pleased Almighty God of His great love to take unto Himself our dear *brother* **hence departed, we therefore commit this** *his* **cast-off body to the ground, earth to earth (***here some earth is cast upon the coffin by the Priest or someone standing by***), ashes to ashes, dust to dust, that in that more glorious spiritual body which now** *he* **weareth,** *he* **may be free from earthly chains to serve God as** *he* **ought. For I say unto you: Blessed are the dead which die in the Lord; for the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For God created man to be immortal, and made him to be an image of His own eternity. The Lord sitteth above the waterfloods; the Lord remaineth a King for ever. The universe is His temple; wisdom, strength**

and beauty are about His throne as pillars of His works; for His wisdom is infinite, His strength is omnipotent, and His beauty shines through the whole universe in order and symmetry. The heavens He has stretched forth as a canopy; the earth He has planted as His footstool; He crowns His temple with stars as with a diadem, and from His hands flow all power and glory. The sun and the moon are messengers of His will, and all His law is concord. If we ascend up into heaven, He is there; if we go down into hell, He is there also. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there also His hand shall lead us, and His right hand shall hold us. In His almighty care we rest in perfect peace, and equally in His care rests this our loved one, whom He has deigned to draw nearer to the vision of His eternal beauty.

Ever praising Him therefore, in firm but humble confidence we call upon Him and say:

O Father of Light, in Whom is no darkness at all, we pray Thee to fill our hearts with calm and peace, and to open within us the eyes of the soul, that we may see by faith the radiance and the glory that Thou art pouring upon us Thy servants. For Thou ever givest us far more than we can ask or think, and it is only through our feebleness and faithlessness that we ever need crave anything from Thine omnipotence. But Thou knowest well the weakness of the human heart, and in Thy limitless love Thou wilt make allowance for our human love when we beseech Thee to grant eternal rest unto this our dear *brother*, and that light perpetual may shine upon *him*. We thank thee that in Thy loving providence Thou hast drawn *him* from the unreal towards the Real, from the darkness of earth into Thy glorious light, through the gates of death into a splendour beyond our comprehension. Our loving thought shall follow and surround *him*; O take Thou this our gift of thought, imperfect though it be, and

touch it with the eternal Fire of Thy love, so that it may become for *him* a guardian Angel to help *him* on *his* upward way. Thus through Thy loving-kindness may we in deep humility and reverence become fellow-workers with Thy boundless power, and may our weakness be supported by Thine infinite strength; that we, with this our dearly-beloved *brother*, may in due time attain unto the wisdom of the Spirit, Who with the Father and the Son liveth and reigneth, God throughout all ages of ages. R. Amen.

The following prayer may be added:

*P. Almighty God, in Whose light do live the souls of them that depart hence in the Lord, and with Whom the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks, for that it hath pleased Thee to deliver this our *brother* out of the miseries of this mortal world, and do pray Thee that we may be found worthy, together with all those that are departed in the true faith of Thy holy Name, to stand before Thee hereafter in the ranks of Thy glorious Church triumphant. Through Christ our Lord. R. Amen.

P. ✠ May the souls of all the departed through the love of God rest in peace. R. Amen.

P. ✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. R. Amen.

THE REQUIEM EUCHARIST

In the Requiem Eucharist violet is the colour used, save in the case of children of tender years, when the colour is white. In such case also the word "child" is substituted for "servant."

The order of service is as usual, except for the points hereunder noted.

THE INVOCATION

P. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

PSALM 90

To be used instead of the Canticle.

Antiphon

God is our hope and strength.

A very present help in trouble.

1. Lord, Thou has been our refuge: from one generation to another.

2. Before the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting, and world without end.

3. Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

4. For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.

5. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

6. So teach us to number our days: that we may apply our hearts unto wisdom.

7. Show Thy servants Thy work: and their children of Thy glory.

8. And the glorious majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handiwork.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

God is our hope and strength.

A very present help in trouble.

INTROIT

Rest in the eternal grant unto them, O Lord: and let light perpetual shine upon them.

The righteous shall be in everlasting remembrance: he shall not be afraid of evil tidings.

Blessed is the man whom Thou choosest and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.

Rest in the eternal grant unto them, O Lord: and let light perpetual shine upon them.

THE COLLECTS

The second and third Collects are as follows:

Almighty God, Who hast dominion over both the living and the dead, and dost hold all Thy creation in the everlasting arms of Thy love, we offer this Holy Sacrifice that it may avail for the peace and repose of Thy servant, and that *he*, being dead unto this world, yet ever living unto Thee, may find in Thy continued and unceasing service the perfect consummation of happiness and peace. Through Christ our Lord. R. Amen.

Likewise, O Lord, we pray Thee for those who love Thy servant, those whom Thou hast called to sacrifice the solace of *his* earthly presence: do thou, O Lord, comfort them with the balm of Thy lovingkindness, that, strengthened by Thee and resting upon the surety of Thy wisdom, they may put aside their thoughts of grief and sorrow, and pour out upon *him* only such thoughts of love as may help *him* in the higher life of service to which Thou hast now called *him*. Through Christ our Lord. R. Amen.

THE EPISTLE

The Epistle is taken from the fifteenth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the fifty-first verse.

Behold, I show you a mystery; there is a natural body, and there is a spiritual body: for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Here endeth the Epistle.

THE GRADUAL.

1. Remember now thy Creator in the days of thy youth: while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

2. While the sun, or the light, or the moon, or the stars, be not darkened: nor the clouds return after the rain.

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves: and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets, when the sound of the grinding is low: and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

6. Or ever the silver cord be loosed, or the golden bowl be broken: or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return unto the earth as it was: and the spirit shall return unto God Who gave it.

The Gospel

The holy Gospel is taken from the eleventh chapter of that according to St. John, beginning at the twenty-first verse.

Then said Martha unto Jesus: Lord, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her: Thy brother shall rise again. Martha saith unto Him: I know that he shall rise again in the resurrection at the last day. Jesus said unto her: I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him: Yea, Lord; I believe that Thou art the Christ, the Son of God, Which should come into the world.

In the case of children, the following Gospel is used:

The holy Gospel is taken from the tenth chapter of that according to St. Mark, beginning at the thirteenth verse.

And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Amen, I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

COMMUNIO

The Lord our God liveth for ever and ever: and we His children live in Him.

They who know not the Lord are filled with fear: they have no sure stay, and their life lieth in darkness.

But they that love Him walk in safety: neither fear they the shadow of death.

For He is the Lord of life and death alike: and all the worlds are in His Hand.

POSTCOMMUNIO

P. We praise Thee, O Lord, that Thy compassionate wisdom which guided Thy child through the portal of birth hath now called *him* through death's gateway to a fuller life with Thee. Enlighten *him*, O heavenly Father, with the knowledge of Thy laws, that casting out all fear *he* may grow in grace, as *he* labours in Thy holy service. Through Christ our Lord. R. Amen.

P. The Lord be with you.
C. And with thy spirit.

P. May *he* rest in peace.

C. And may light perpetual shine upon *him.*

P. Ite, missa est.

C. Deo gratias.

If the Burial does not immediately follow, the Charge given in that service may be read at this place.

THE BENEDICTION

P. The blessing of God Almighty, the Father, + the Son, and the Holy Ghost, be upon all here present, both the living and the dead. **R.** Amen.

HOLY ORDERS

Holy Orders is the Sacrament by which, in their various degrees, ministers of the Church receive power and authority to perform their sacred duties. Our Lord works through human agency, and to the end that those who are chosen for this sacred ministry as Bishops, Priests or Deacons, shall become readier channels for His grace, He has ordained that they shall be linked closely with Him by this holy rite, and shall thereby be empowered to administer His Sacraments and act as almoners of His blessing. But it is most important that the people should remember that they receive all Sacraments from the Hand of Christ Himself, and that the officiant is but an instrument in that Hand.

There are two groups of Orders in the Christian Church—the minor and the major; and there is a preliminary stage leading up to each group. The minor Orders are four, the major three; they may be tabulated as under.

MINOR ORDERS

Preliminary step: Cleric.

1. Doorkeeper.
2. Reader.
3. Exorcist.
4. Acolyte.

MAJOR ORDERS.

Preliminary step: Subdeacon.

1. Deacon.
2. Priest.
3. Bishop.

THE CONFERRING OF MINOR ORDERS

The degrees from Cleric to Acolyte inclusive may be conferred apart from the celebration of the Holy Eucharist; but only in the morning, except in the case of Cleric, which may be given at any hour. If, however, they are given during the Eucharist, the ordination to the degree of Cleric shall take place after the Introit, and to the other four degrees after the Kyrie.

THE ORDINATION OF CLERICS

At the appointed time those about to be made Clerics are summoned by a Priest, as follows:

Let those who are to be ordained to the Office of Cleric come forward.

The ordinands rise from their seats and advance a few paces towards the Bishop, bearing lighted candles in their hands. They bow to him, the candles are then taken from them, and they are seated while the Bishop charges them, as follows:

Those who in ancient days desired to dedicate their lives to the service of Christ's holy Church were admitted, as a preliminary step, to this Order of Cleric. Being set apart from the life of the world, they were admonished to put away worldly distractions and secular desires, the abandonment of which, as typified by outer adornment of the person, was indicated by the shaving of hair from the head and the relinquishment of secular garb.

You, who now come before us, are likewise minded to dedicate yourselves to the service of Christ, and desire to enter this ancient Order that you may receive help and instruction in preparing yourselves for the life of service. In these later days it is no longer necessary to be tonsured or to wear a special dress outside of the church; but none the less is it

true that he who wishes faithfully to serve the Christ must set himself apart from the world, in that considerations of Christ's work must take pre-eminence over the fulfilment of merely personal desires.

In this grade of Cleric you set before yourselves a great and glorious ideal—to become fellow-workers with God, to co-operate in His Plan for the perfecting of His creation. For this you must both learn self-control and acquire additional powers. Instead of allowing your body to direct and enslave you, you should endeavour to live for the soul. Wherefore as a first step you must learn in this grade of Cleric to control, and rightly to express yourselves through, the physical body, as in the next stage, that of Doorkeeper, it will be your duty to control, and rightly to develop, the emotions, that whatever power in them lies may be used for the service of God. In the grade of Reader you are taught to take in hand the powers of the mind and devote those also to God's service. Having thus diligently laboured at the training of the body, the emotions and the mind, you enter upon a higher phase of your work, and in the Order of Exorcist you develop more definitely the power of the will, that you may conquer evil in yourselves and such evil suggestions as may be imposed upon you from outside; also you will now the better be able to help others to cast out evil from their natures. Above the grade of Exorcist lies that of Acolyte, wherein your task is to quicken the intuition and to open yourselves to all manner of spiritual influence.

Beyond these grades, which among us are intended for the many, there lies for the few a higher, though straiter service; in which the man is to set himself wholly apart for the service of the Christ, and, having passed the probationary grade of Subdeacon, enters upon the Greater Orders of Deacon and Priest. But even should you elect not to enter upon this higher path, yet happy indeed will you be, for even

in the Minor Orders you will have unfolded many powers within yourselves, and with those powers rightly developed and trained will be able to offer acceptable service to Him in Whose service alone is perfect freedom.

In this Order of Cleric, then, you must learn self-control with regard to the body. It must be trained to habits of accuracy and neatness; it must be kept in perfect health and cleanliness, and you must see that it devotes its energies to God's service, not in disorderliness and selfishness, but in harmony and rhythm. In your gesture, in your manner and your speech, strive to show forth the ideal of beauty, never forgetting that our physical bodies are the temple of the Holy Ghost. Moreover, as you learn to respect your own body, so must you scrupulously respect the bodies of others, picturing them ever as the temple of the eternal Beauty.

The charge being ended, the ordinands kneel before the Bishop, who rises and says:

Let us pray.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon these Thy servants who desire to become worthy to serve Thee as Clerics in Thy holy Church. Sanctify + them, O Lord, with Thy heavenly grace, that growing continually in virtue they may rightly practise the duties of their office and so be found acceptable in Thy sight, O Thou great King of Love, to Whom be glory for ever and ever. R. Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each, as he says:

In the Name of Christ our Lord, I admit thee to the Order of Cleric.

The Bishop places a surplice on each of the ordinands, saying to him:

I clothe thee with the vesture of holiness, and do admonish thee diligently to develop the powers that are in thee, that thy service may be of good effect.

Having ordained the several candidates, he blesses the new Clerics in the following words, unless they are immediately to receive another Order:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that you may rightly fulfil that which to-day you have undertaken. R. Amen.

THE ORDINATION OF DOORKEEPERS

At the appointed time those about to be made Doorkeepers are summoned by a Priest, as follows:

Let those who are to be ordained to the Office of Doorkeeper come forward.

The ordinands rise from their seats and advance a few paces towards the Bishop, bearing lighted candles in their hands. They bow to him, the candles are then taken from them, and they are seated while the Bishop charges them, as follows:

It was the duty of the Doorkeeper in olden times to ring the church bells, to open the church at the appointed times to the faithful but to keep it ever closed to unbelievers, to open the book for the preacher and to guard with diligence the church furniture, lest any should be lost. In our time these functions no longer appertain to the Order of Doorkeeper, but rather do we treat them as symbolical, and invest them with a moral significance. It will thus be your duty as Doorkeepers to keep the keys of your heart, to open the heart at all times for the expression of that which is noble and good, but sternly to keep it closed against evil and unworthy suggestions. As it is your duty to keep your own heart, so should you also seek to predispose the hearts of others to things which are beautiful, and in persuasive language to set forth to them the attractiveness

of noble ideals. Thus may you, in these days, discharge the duties of service which marked the work of our earlier brethren.

In this degree you learn control of the emotions and passions, as before you learned to master the crude instincts of the physical body. There are those who have thought of emotion as necessarily evil, and have taught others to uproot it from the nature. Not for you is it to think thus. God has given us the power to feel emotion, and it, too, is a power which can become mighty in His service. At whatever stage a man's emotions may be, they represent the working of the divine power within him, and should not be suppressed, but raised and consecrated to the service of God. If through carelessness or selfishness the emotions have been allowed to become self-centred, it is our duty not to kill them out, but to purify and raise them; to substitute for devotion to our own pleasure devotion to God and humanity; to put aside, as far as may be, affection for self for the affection that gives, caring nothing for any return; not to ask love, but to give love. Hence it is your task as Doorkeepers to train your emotions, laying them as a gift on Christ's holy Altar, that they too may be used in His service.

The charge being ended, the ordinands kneel before the Bishop, who rises and says:

Let us pray.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon these Thy servants who desire to become worthy to serve Thee as Doorkeepers in Thy holy Church. Sanctify + them, O Lord, with Thy heavenly grace, that growing continually in virtue they may rightly practise the duties of their office and so be found acceptable in Thy sight, O Thou great King of Love, to Whom be glory for ever and ever. R. Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each as he says:

In the Name of Christ our Lord, I admit thee to the Order of Doorkeeper.

The Bishop hands a key and a bell to each ordinand in turn, saying:

Like as he who bears the key throws open the church for the use of all mankind, so shalt thou throw open the doors of thy heart for the service of thy brethren. And as he who rings the bell summons men to divine worship, so by the force of good example shalt thou also summon men to the service of God.

Each ordinand locks and unlocks the door of the church and rings the bell thrice.

Having ordained the several candidates, he blesses the new Doorkeepers in the following words, unless they are immediately to receive another Order:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that you may rightly fulfil that which to-day you have undertaken. R. Amen.

THE ORDINATION OF READERS

At the appointed time those about to be made Readers are summoned by a Priest, as follows:

Let those who are to be ordained to the Office of Reader come forward.

The ordinands rise from their seats and advance a few paces towards the Bishop, bearing lighted candles in their hands. They bow to him, the candles are then taken from them, and they are seated while the Bishop charges them, as follows:

We learn from ancient tradition that it belonged to the Reader in olden times to read for him who was about to preach, to intone the lessons, to bless bread and all first-fruits. The passage of time has stripped the office of Reader of these duties and its

functions, but it is still of the essence of his office that he dedicate the gifts of his mind to the glory of God. You have learned in the preceding Orders that you should control the physical body and train the emotions for service; and you will have seen from experience that in so far as your affection has been bestowed upon others you have greatly helped to develop affection in them. It is now your duty at once to train your own mind and to influence for good the minds of others. As you have had to conquer and control wrong tendencies of emotion, so now is it also necessary to discipline your thought; for just as you know that the physical body is not yourself, nor your emotions, however glorious and beautiful they may be, so also the mind is not you. Your thought is a power, splendid and great, given to you for the service of God: it also has to be your servant and not your master. It needs careful training, and that training is the especial purpose of this step which you are about to take. You will find yourselves prone to wandering thought; this you must conquer. You must develop within yourselves the power of concentration, that you may study effectively and communicate the results of that study to others.

As you had to learn to purify emotion, so also must your mind be pure. As you learned to perceive the necessity for physical cleanliness, or to throw off with repugnance the lower emotion, so also must you thrust away unworthy thought, remembering that all thought is unworthy that is impure, selfish, mean or base; such, for example, as would seek for flaws instead of gems in thinking of the character or work of another. All such thought is impure beside the white light of the thought of the Christ, Who is our pattern and perfect ensample. Wherefore as Readers it is your duty to train and develop the powers of your mind, to study and fit yourselves that you may help to train and develop the minds of others.

The charge being ended, the ordinands kneel before the Bishop, who rises and says:

Let us pray.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon these Thy servants who desire to become worthy to serve Thee as Readers in Thy holy Church. Sanctify + them, O Lord, with Thy heavenly grace, that growing continually in virtue they may rightly practise the duties of their office and so be found acceptable in Thy sight, O Thou great King of Love, to Whom be glory for ever and ever. R. Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each, as he says:

In the name of Christ our Lord, I admit thee to the Order of Reader.

The Bishop hands a book to each ordinand, saying:

Study diligently the Sacred Science, that thou mayest the better be able to devote thy mind and all its powers to the service of God.

Having ordained the several candidates, he blesses the new Readers in the following words, unless they are immediately to receive another Order:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that you may rightly fulfil that which to-day you have undertaken. R. Amen.

THE ORDINATION OF EXORCISTS

At the appointed time those about to be made Exorcists are summoned by a Priest, as follows:

Let those who are to be ordained to the Office of Exorcist come forward.

The ordinands rise from their seats and advance a few paces towards the Bishop, bearing lighted candles in

their hands. They bow to him, the candles are then taken from them, and they are seated while the Bishop charges them, as follows:

It was the duty of the Exorcist in the ancient Church to cast out devils, to warn the people that non-communicants should make room for those who were going to communion, and to pour out the water needed in divine service. The Book of Exorcisms was handed to him with the words: "Take and commit this to memory, and receive the power to lay hands on demoniacs, whether they be baptized or catechumens." The candidate was admonished that as he cast out devils from the bodies of others he should rid his own mind and body of all uncleanness and wickedness, lest he be overcome by those whom he drove out of others by his ministry. For then only would he be able safely to exercise mastery over the demons in others, when he should first have overcome their manifold wickedness within himself.

Such exorcism as is now performed in the Church is undertaken only by those who have been ordained Priest, and even for them a special authorization is usually required; also with the passage of time the other duties attaching to the Office of Exorcist have fallen into abeyance. Moreover, our conception of these matters is different in some respects from that entertained in former times. Men of old thought of temptation as being due to the attacks of demons from without. But in truth this is not generally so. There lies behind each one of us a past which, since we are growing in grace, must have been less desirable than the present. There are habits, very instincts, built into the bodies, which rise against us when we try to live the higher life. This which we try to conquer is not a devil of great power attacking us from outside, nor is it even inherent wickedness in ourselves. It is the consequence and relic of earlier action permitted in days of ignorance. In this grade of Exorcist it is your duty by strenuous

effort to develop the power of the will, and by its exercise to cast out from yourselves the evil spirit of separateness and selfishness. Having learned to control your own evil habits, you will have greater power to help others to cast out the evil from themselves, not only by example but by precept, and even by direct action on your part. In olden time it was often true, and still in rare cases remains true, that, through weakness or by persistence in evil, men allowed their bodies to become obsessed or partially controlled by evil spirits. To some, especial power and authority are given to hold unclean spirits in check and to cast out this evil influence from the bodies of others. There are some, too, who possess the gift of healing, and are able by the virtue flowing from them to alleviate suffering and soothe afflictions of the body; this gift may likewise be strengthened in the Order of Exorcist; indeed, in ancient times the Exorcist was regarded as a healer in the Church.

Wherefore, dearly beloved sons, strive diligently in this new office to which you are called to exercise mastery over yourselves, that you may the more effectively help others to gain a similar mastery over their weakness.

The charge being ended, the ordinands kneel before the Bishop, who rises and says:

Let us pray.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon these Thy servants who desire to become worthy to serve Thee as Exorcists in Thy holy Church. Sanctify + them, O Lord, with Thy heavenly grace, that growing continually in virtue they may rightly practise the duties of their office and so be found acceptable in Thy sight, O Thou great King of Love, to Whom be glory for ever and ever. R. Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each, as he says:

In the Name of Christ our Lord, I admit thee to the Order of Exorcist.

The Bishop hands a sword and a book to each ordinand, saying:

Take this sword for a symbol of the will, and this book for a symbol of knowledge, whereby thou shalt be strong in the warfare of the spirit.

Having ordained the several candidates, he blesses the new Exorcists in the following words, unless they are immediately to receive another Order:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that you may rightly fulfil that which to-day you have undertaken. R. Amen.

THE ORDINATION OF ACOLYTES

At the appointed time those about to be made Acolytes are summoned by a Priest, as follows:

Let those who are to be ordained to the Office of Acolyte come forward.

The ordinands rise from their seats and advance a few paces towards the Bishop, bearing lighted candles in their hands. They bow to him, the candles are then taken from them, and they are seated while the Bishop charges them, as follows:

It was the duty of the Acolyte in olden times to carry the candlestick, to light the tapers and lamps of the church, and to present wine and water for the Eucharistic offering. These duties are no longer confined to the Acolyte, but are usually discharged by lay boys or men; therefore, as in the case of the previous Orders, we treat the duties as symbolical and invest them with a moral significance. Where the Acolyte served before the Altar of the church,

you now serve before the altar of the human heart, on which each man must truly offer himself as a sacrifice to God. You will have noticed that in the former degrees the training consisted partly in the cultivation of your own powers, but also in learning to exercise those powers for the helping of others. Assuredly this training through which you have passed were vain did it not lead you for Christ's sake to consecrate your powers to the wider interests of humanity. Remember the words of the Christ, how He said, "Whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto but to minister." Wherefore as you are about to offer yourselves to Him to be enrolled in the fellowship of those who seek to be in very truth spiritual servers of the world, do you endeavour in singleness of heart to perform the office you now undertake. For then only will you meetly present wine and water to be used at the Sacrifice of God, when by the continual practice of unselfishness you shall have offered yourselves as an acceptable sacrifice to God.

In the ancient symbolism of this Order the candidate, in addition to receiving a cruet as the visible token of this sacrifice, is also given a candlestick with a candle, and told that he is bound to light the lights of the church in the Name of the Lord. That lighting of lights may be your duty in the literal sense, and it should be done, as indeed should all duties of the daily life, as an act of service in the Name of the Lord. But it is also intended that you should bear ever with you the spiritual light of Christ's holy Presence, and strive to enkindle that sense of His Presence within the hearts of your brethren, who form the great catholic Church of humanity. In many forms of religious faith light has been taken as a symbol of Deity—the Light which lighteth every man that cometh into the world. That Light is universal, but it also dwells in the heart of

man. It is our duty to see that Light in everyone, however dimly it may burn, however veiled and darkened it may appear to our ordinary perception. And having learned thus to recognize the Light both in ourselves and in others, we may help them to cause that radiance of their inner Divinity to shine forth in its pristine glory and splendour, till the Light within becomes one with the universal Light without. To this end, indeed, are we constantly admonished in the words of the Christian scriptures: "Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven." "They that be wise shall shine as the brightness of the firmament, but they that turn many to righteousness as the stars for ever and ever." "Let your loins be girded about and your lights burning." Again, the Apostle Paul says: "In the midst of a crooked and perverse generation, among whom shine ye as lights in the world." "Let us therefore cast off the works of darkness, and let us put on the armour of light." "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

This degree of Acolyte is intended to help you to quicken your spiritual faculties, and especially the intuition through which the light of the divine love and wisdom may lighten your understanding. As you fulfil worthily your ministry by helping others, so shall you be helped by those Great Ones, Whose ears are never deaf, Whose hearts are never closed against the world They love.

The charge being ended, the ordinands kneel before the Bishop, who rises and says:

Let us pray.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon these Thy servants who desire to become worthy to serve Thee as Acolytes in Thy holy Church. Sanctify + them,

O Lord, with Thy heavenly grace, that growing continually in virtue they may rightly practise the duties of their office and so be found acceptable in Thy sight, O Thou great King of Love, to Whom be glory for ever and ever. R. Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each, saying:

In the Name of Christ our Lord, I admit thee to the Order of Acolyte.

The Bishop hands a candlestick with lighted candle to each ordinand, saying:

As thou dost bear this visible light, so shalt thou ever shed around thee the brightness of the divine Light.

The Bishop hands a cruet to each ordinand, saying:

See to it that thou dost pour out thy life in union with the great Sacrifice by which the world is maintained.

The Bishop endues each ordinand with the badge of the Order, saying:

I endue thee with the badge of the Order of Acolyte; see that thou dost use it as a channel of Christ's love for men.

Let us pray.

O Christ, the Lord of Love, we worship at Thy Feet, and once more we dedicate ourselves to Thy service; let the seven Rays of Thine ineffable glory shine through these sacred symbols, that they may ever be as radiant suns to those who wear them, and fountains of light and benison to all Thy faithful people, Thou Who lovest and reignest for ever. R. Amen.

Having ordained the several candidates, he blesses the new Acolytes in the following words, unless they are immediately to receive another Order:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that you may with steadfastness and zeal persevere in that which to-day you have undertaken. R. Amen.

THE ORDINATION OF SUBDEACONS

The Bishop celebrates the Holy Eucharist, using the following special Collect:

THE COLLECT

Almighty everlasting God, by Whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the hearts of these Thy servants, who are about to be numbered among the Subdeacons of Thy Church, that with pure heart and open mind they may faithfully receive Thy blessing from on high. Through Christ our Lord. R. Amen.

The Collect of the Day and the Collect for Peace follow here.

The Collects being ended, the Bishop takes his seat upon a faldstool before the Altar. The ordinands come forward bearing lighted candles. The Bishop charges them as follows:

Dearly beloved sons, this Order of Subdeacon is a grade of probation for the Greater Orders of Deacon and Priest. It gives to those who receive it greater strength and steadfastness of purpose, to the end that with singleness of heart they may dedicate their lives to Christ in His holy Church. So great, indeed, is the responsibility laid upon those who in these Greater Orders become Christ's representatives, that a season of trial in this preparatory grade of the Subdiaconate is ofttimes appointed, wherein they who aspire to so sublime an estate may test themselves if need be, more especially if they be young in body or in experience of matters ecclesiastical, that they enter not lightly or unadvisedly upon so solemn an undertaking.

You, well-beloved sons, having already offered yourselves to the service of God and to help forward

His kingdom upon earth, are now moved in your hearts to devote yourselves still further to His service and to that of your brethren. On this purpose we invoke the Divine blessing; and, with the help and ready concurrence of the faithful here assembled, shall now proceed in the exercise of our office to bring you as a holy oblation into the Presence of Christ, not doubting that at the latter end you, having the witness of faithful service, will shine, pure and lustrous, as jewels in the crown of our Master.

The Bishop rises and addresses the congregation as follows:

Let us then pray, dearest brethren, that Almighty God in His great lovingkindness and watchful care over His Church may bestow a plentiful grace on these Acolytes, now about to be raised to the Order of the Subdiaconate.

LITANY.

All kneel and sing the following Litany, during which the ordinands lie prostrate:

[*If it should happen that the candidates are all to receive the Diaconate immediately after this Order, the Litany given in the service for the Ordination of a Deacon is here substituted.*]

God the Father, seen of none,
God the Co-eternal Son,
God the Spirit, with Them One;
Hear us, Holy Trinity.

God eternal, mighty King,
Unto Thee, our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.

Holy Spirit, heavenly Dove,
Dew descending from above,
Breath of life and Fire of love;
Hear us, Holy Spirit.

Source of strength, of knowledge clear,
Wisdom, godliness sincere,
Understanding, counsel, cheer;
Hear us, Holy Spirit.

Source of courage, love and peace,
Patience, pureness, faith's increase,
Hope and joy that cannot cease;
Hear us, Holy Spirit.

Spirit guiding us aright,
Spirit making darkness light,
Spirit of resistless might;
Hear us, Holy Spirit.

Thine is an unchanging love
Higher than the heights above;
Lord, life-giver, holy Dove;
Hear us, Holy Spirit.

Come to aid the souls who yearn
More of truth Divine to learn,
And with deeper love to burn;
Hear us, Holy Spirit.

Keep us in the narrow way,
Warn us when we go astray,
Fill us with Thy glorious Ray;
Hear us, Holy Spirit.

May we from temptation turn,
Secrets of Thy kingdom learn,
Feel Thy Fire within us burn;
Hear us, Holy Spirit.

Help us nobly to endure,
Keep us faithful, keep us pure,
Ever wiser, stronger, truer;
Hear us, Holy Spirit.

Light and strength on us bestow,
Guide us, lead us here below,
Where Thou willest we shall go;
Hear us, Holy Spirit.

To the outcast and forlorn,
To the weary and the worn,
Let Thy hope and peace be borne;
Bless them, Holy Spirit.

Fount of love, by all adored,
Let the wisdom of the Lord
On His waiting Church be poured;
Hear us, Holy Spirit.

Still unsheathed be Thy sword
Till the world, from sin restored
Is the kingdom of the Lord;
Hear us, Holy Spirit.

Holy, loving as Thou art,
All Thy sevenfold gifts impart,
Nevermore from us depart;
Hear us, Holy Spirit.

The three verses which follow are sung by the Bishop only.

We beseech Thee, hear our prayer;
Bless + Thy servants, prostrate there;
Hold them in Thy loving care;
Hear us, Holy Trinity.

Hear Thy servants as they pray,
Help Thy chosen ones to-day,
Bless + and + hallow them for aye;
Hear us, Holy Trinity.

Pour Thy lovingkindness great
On each chosen candidate,
Bless + them, + hallow, + consecrate;
Hear us, Holy Trinity.

The following verse is sung by all:

God the Father, seen of none,
God the Co-eternal Son,
God the Spirit, with Them One;
We are Thine, O Trinity.

The people are seated.

The Bishop and ordinands are again seated, and the Bishop charges them in this wise:

Dearly beloved sons, who are about to be admitted to the office of Subdeacon, you should know what manner of ministry was in former times committed unto your Order. It appertained to the Subdeacon to provide water for the service of the Altar, to minister to the Deacon, to wash the Altar cloths and corporals, to present to the Deacon the chalice and paten to be used at the Sacrifice, to guard the church doors or the gates of the sanctuary, and in later times to read the Epistles before the people. Endeavour, then, by fulfilling readily with neatness and diligence such of these visible ministries as are still part of your office, to show true reverence for the invisible things they may be said to typify. For the Altar of holy Church is the throne of Christ Himself, and it is indeed fitting that they who minister before it should walk circumspectly, and realize that upon them is laid the high honour of its guardianship. Do you therefore take heed that you be watchful sentinels of the heavenly warfare, so that growing ever in virtue you may shine, lustrous and chaste, in the company of the saints. Strive earnestly to pattern yourselves after the ensample of our divine Master, that you may meetly minister at the divine Sacrifice, as well in the invisible sanctuary of your hearts as in the visible sanctuary of holy Church.

From ancient times, also, it has been required of those who enter this Order that they strive to acquire certain virtues of character, such as are typified by

the vestments delivered unto them. By the amice, control of speech; by the maniple, the love of service or diligence in all good works; by the tunicle, the spirit of joy and gladness, or freedom from care and depression, that is to say, confidence in the Good Law, which may be interpreted as a recognition of the Plan revealed by Almighty God for the perfecting of His creation.

The ordinands rise.

B. Will you then strive, as far as in you lies, to order your lives in accordance with these precepts?

Ordinands. I will.

B. The Lord keep you in all these things, well-beloved sons, and strengthen you in all goodness. **R.** Amen.

The Bishop rises, and with hands extended towards the ordinands, who kneel before him, says the following prayer:

O Lord Christ, the Fountain of all goodness, Who bestowest upon all who serve Thee in Thy holy Church the gifts pertaining to their several offices, graciously regard these Thy servants whom we now present for the Order of the Subdiaconate, and so + open their hearts and minds to Thy heavenly grace that they may be steadfast in Thy holy service. Increase in them, O Lord, the sevenfold gift of the Spirit, that, growing in the knowledge of things eternal, they may offer their lives as a holy and continual sacrifice unto Thee, O Thou great King of Love, to Whom be praise and adoration from men and from the Angel host. **R.** Amen.

The ordinands kneel before the Bishop in succession. He places his right hand on the head of each, and says:

In the Name of our Lord Christ, I admit thee to the Order of Subdeacon.

The Bishop is seated. He hands an empty chalice

and paten to each ordinand, who touches it with the right hand, while the Bishop says:

Take heed to that the ministry whereof is committed to thee; I admonish thee so to demean thyself in thy ministry as to be commendable in the sight of God.

The Bishop touches the amice which is upon the neck of each ordinand, saying:

Take the amice, by which restraint of the tongue is signified. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Bishop places the maniple on the left arm of each, saying:

Take the maniple, by which is meant the fruit of good works. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Bishop vests one after another in the tunicle, saying:

May the Lord clothe thee with the garment of gladness and the vesture of joy. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Bishop hands to each the Book of Epistles, saying as he touches it with the right hand:

Take the Book of Epistles, and receive authority to read them in God's holy Church, both for the living and the dead. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

He rises, and blesses them in this wise:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost come down upon you, that with steadfastness and zeal you may persevere in that which to-day you have undertaken. R. Amen.

One of the newly ordained Subdeacons, vested in tunicle, reads the Epistle of the Day.

The Holy Eucharist is then continued to its close.

IN THE PRAYER OF CONSECRATION

In the Prayer of Consecration the following clause is inserted after the words: "for all our Bishops, clergy and faithful":

Especially for these whom in Christ's holy Name we have admitted to the Order of the Subdiaconate.

THE ORDINATION OF DEACONS

The Bishop celebrates the Holy Eucharist, at which the following special Collect and Epistle are used:

THE COLLECT

Almighty everlasting God, by Whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the hearts of these Thy servants, who are about to be numbered among the Deacons of Thy Church, that with pure heart and open mind they may faithfully receive the gift of the Holy Spirit. Through Christ our Lord. R. Amen.

The Collect of the Day and the Collect for Peace follow here.

THE EPISTLE

The Epistle is taken from the fourth chapter of the Epistle of St. Paul the Apostle to the Ephesians, beginning at the seventh verse.

But unto every one of us is given grace according to the measure of the gift of Christ. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; but, speaking the truth in love, may grow up into Him in all things, Who is the head, even Christ; from Whom the whole body fitly joined together and compacted by that which every joint supplieth, accord-

ing to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Here endeth the Epistle.

The Epistle being ended, the Bishop takes his seat upon a faldstool before the Altar. The ordinands come forward bearing lighted candles, and a Priest appointed for the purpose presents them to the Bishop, saying:

Right Reverend Father, our holy Mother the Church catholic prays that you would ordain these Subdeacons here present to the charge of the Diaconate.

Bishop. Knowest thou them to be worthy?

P. As far as human frailty allows me to judge, I do both know and attest that they are worthy of the charge of this office.

B. Thanks be to God.

The ordinands are then seated, and the Bishop charges the clergy and people as follows:

Dearly beloved brethren, these Subdeacons here before you are presented for the Order of the Diaconate, to be irrevocably set apart for the service of Christ by the gift of God's most holy Spirit. Mindful of the sacred trust reposed in us, we have sought to ensure that only such as may be profitable to Christ's holy Church be thus presented; yet for further precaution it is seemly that we should enquire if any know cause or just impediment why these persons should not be admitted to the exercise of the Deacon's office. If, then, any of you know aught against them, in the Name of God and for the benefit of His Church, let him boldly come forward and speak; howbeit, let him be mindful of his own estate.

After a pause, the Bishop, addressing himself to the ordinands, charges them as follows:

Dearly beloved sons, who are now about to be

raised to the Order of Deacon, do you endeavour to receive it worthily, and blamelessly to fulfil its duties when you have received it. It appertains to the Deacon to minister at the Altar, to read or intone the Gospel, to preach, and in the absence of the Priest to baptize. Wherefore, dearly beloved sons, as now you are charged to minister to the flock of Christ, be you raised above all unworthy propensities which war against the soul; be seemly, courteous in demeanour, and full of love for God and man, as befits the ministers of Christ and stewards charged to dispense the mysteries of God. And as you now have a share in offering and dispensing the Body and Blood of the Lord, as Holy Writ has it: "Be ye clean, ye that bear the vessels of the Lord." Be it your care to set forth to others, by living deeds, the gospel your lips will proclaim to them, that of you it may be said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

The ordinands rise.

B. Will you thus strive to use worthily the powers entrusted to you?

Ordinands. I will.

B. The Lord keep you in all these things, well-beloved sons, and strengthen you in all goodness. **R.** Amen.

The Bishop rises and addresses the people as follows:

Let us pray, dearest brethren, that Almighty God in His great lovingkindness and watchful care over His Church may bestow a plentiful grace upon these Subdeacons now about to be raised to the Order of the Diaconate.

LITANY

All kneel and sing the following Litany, during which the ordinands lie prostrate.

Should the Subdiaconate have been conferred during this same service, this Litany will already have been sung, and will not therefore be repeated.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;
Hear us, Holy Trinity.

God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.

Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite,
Thee we worship, Master.

Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.

Though Thy face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever-present Master.

From our fathers we have heard
Of the gift Thy Hand conferred;
We have proved Thy holy word;
Be that gift outpoured.

Though Thy form from earth hath gone,
Thine Apostles handed on
Sacramental benison;
Be that blessing with us.

We this power would now convey,
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day,
Hear us, Holy Master.

Monarch, at Thy Feet we kneel,
For Thy servants we appeal,
Fill their hearts with holy zeal
In Thy service, Master.

Thou of holy Church the Head,
Mystic power upon them shed,
By Thy love may they be led;
Hear us, Holy Master.

Link in mystic bond with Thee
These Thy Deacons; may they be
From the world and self set free
By Thy power, O Master.

May they stand before Thy Face
Filled with love and heavenly grace;
Grant them with Thy saints a place
Near Thee, Lord and Master.

The three verses which follow are sung by the Bishop only:

We beseech Thee, hear our prayer;
Bless + Thy servants, prostrate there;
Hold them in Thy loving care;
Hear us, Holy Trinity.

Hear Thy servants as they pray;
Help Thy chosen ones to-day,
Bless + and + hallow them for aye;
Hear us, Holy Trinity.

Pour Thy lovingkindness great
On each chosen candidate;
Bless + them, + hallow, + consecrate;
Hear us, Holy Trinity.

All sing:

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One,
We are Thine, O Trinity.

The people are seated.

The Bishop rises, and with hands extended towards the ordinands, who kneel before him, says the following prayer:

O Lord Christ, the Fountain of all goodness, Who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost pour down Thy gifts abundantly upon men, we pray Thee to + open to Thy heavenly grace the hearts and minds of these Thy servants who are about to be numbered among the Deacons of Thy Church, that through them Thy power may abundantly flow for the service of Thy people. For our part, as men lacking the divine insight, and ignorant of the supreme judgment, we have enquired into their lives to the best of our ability. But what to us is unknown cannot escape Thee, O Lord, nor are hidden things concealed from Thee. Thou penetratest all secrets, Thou art the Searcher of hearts, Thou wilt test their lives by Thy heavenly judgment, wherein Thou dost ever prevail. Wherefore we pray Thee, O Lord and heavenly Master, to hallow and strengthen with Thy mighty + blessing these whom we now set apart to the end that they may minister at Thy holy Altars and to the well-being of Thy faithful people. Increase in them, O Lord, the gifts of the Holy Spirit, that they may be strong and of a good courage and, surmounting doubt and imperfection, may purchase to themselves a good degree and a great boldness in the faith, O Thou great Ruler of the hearts of men, to Whom be praise and adoration from men and from the Angel host. R. Amen.

All kneel while the Veni Creator is sung.

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry;
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own;
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

The Bishop rises and imposes his right hand upon the head of each ordinand, saying to each:

Receive the Holy Ghost for the office and work of a Deacon in the Church of God.

The Bishop with his hand extended towards the newly ordained Deacons, continues:

O God the Holy Ghost, Who hast deigned to descend upon these Thy servants in spirit and in power, strengthen them with Thy sevenfold might for the

faithful performance of this ministry. May that power ever flow forth in their actions and kindle their speech; may they be resolute and steadfast in the service of their brethren, so that, having always the witness of a good conscience, they may continue strong and stable in Christ, pillars in the temple of our God, Thou Who with the Father and the Son livest and reignest, God throughout all ages of ages. R. Amen.

The Bishop is seated, and vests each new Deacon with a white stole, which is placed over the left shoulder and fastened under the right arm. He makes the sign of the cross over the heart of each new Deacon, as he says:

Take thou the white + stole for a symbol of thine office; remembering that as for the service and love of man thou dost exercise the power which now is in thee, so will it flow through thee in ever greater fullness and glory.

The Bishop vests each new Deacon with a dalmatic, saying:

The Lord clothe thee with the vesture of gladness and ever encompass thee with the dalmatic of justice. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Bishop delivers to each new Deacon the Book of Gospels, saying:

Take thou authority to read the Gospel in the Church of God, both for the living and the dead. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

He rises, and blesses them in this wise:

O Christ, the Lord of Love, Who, by the heavenly and earthly service of Angels which Thou orderest, dost shed over all the elements the efficacy of Thy will, pour out on these Thy servants of the fullness of Thy + blessing, that in the fellowship of those glorious Angels they may minister worthily at Thy

holy Altars, and being endowed with heavenly virtue and grace they may ever be watchful and zealous in the service of Thy Church, Thou Who reignest for ever and ever. R. Amen.

One of the newly ordained Deacons reads the Gospel.

THE GOSPEL

The holy Gospel is taken from the fifteenth chapter of that according to St. Luke, beginning at the third verse.

And He spake this parable unto them, saying: What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them: Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The Holy Eucharist is then continued to its close.

IN THE PRAYER OF CONSECRATION

In the Prayer of Consecration the following clause is inserted after the words: "for all our Bishops, clergy and faithful":

Especially for these whom in Christ's holy Name we have admitted to the Order of the Diaconate.

THE ORDINATION OF PRIESTS

The Bishop celebrates the Holy Eucharist, at which the following special Collect and Epistle are used:

THE COLLECT

Almighty, everlasting God, by Whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the hearts of these Thy servants, who are about to be numbered among the Priests of Thy Church, that with pure heart and open mind they may faithfully receive Thy blessing from on high. Through Christ our Lord. R. Amen.

The Collect of the Day and the Collect for Peace follow here.

THE EPISTLE

The Epistle is taken from the fifth chapter of the First Epistle General of St. Peter, beginning at the first verse.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

Here endeth the Epistle.

The Gradual being ended, the Bishop takes his seat upon a faldstool before the Altar. The ordinands come forward bearing lighted candles, and a Priest appointed for the purpose presents them to the Bishop, saying:

Right Reverend Father, our holy Mother the Church catholic prays that you would ordain these Deacons here present to the charge of the Priesthood.

Bishop. **Knowest thou them to be worthy?**

P. As far as human frailty allows me to judge, I do both know and attest that they are worthy of the charge of this office.

B. Thanks be to God.

The ordinands are then seated, and the Bishop charges the clergy and people as follows:

Dearly beloved brethren, as both the captain of a ship and the passengers it carries have equal cause for security or for fear, it behoves them whose interests are common to be of one mind. Nor was it without purpose that the Fathers decreed that the people also should be consulted touching the election of those who are to be employed in the service of the Altar, for what is unknown of the many concerning the life and conversation of those who are presented, may oft-times be known to a few, and all will necessarily yield a more ready obedience to one when ordained, to whose ordination they have signified their assent. If, then, any one has aught to the prejudice of these men, in the Name of God and for the benefit of His Church, let him boldly come forward and speak; howbeit, let him be mindful of his own estate.

After a pause, the Bishop, addressing himself to the ordinands, charges them as follows:

Dearly beloved sons, it is now our part solemnly and for the last time, before the irrevocable act shall be accomplished which shall lay upon you the sweet

but heavy burden of the Priesthood, to charge you how great is the dignity and responsibility of this office and how weighty are the duties to be performed by those ordained thereto. It appertains to the Priest to offer sacrifice, to bless, to preside, to loose and to bind, to anoint, to preach and to baptize.

Wherefore, dearly beloved sons, whom the award of our brethren has chosen that you may be consecrated to this office as our helpers, after solemn premeditation only and with great awe is so sublime an office to be approached, and great indeed must be the care with which we determine that they who are chosen to represent our Blessed Lord and to preside in His Church commend themselves by great wisdom, by worthiness of life and the persevering practice of justice and truth. Do you, then, dearly beloved sons, keep these things in remembrance and let the fruit thereof be seen in your walk and conversation, in chaste and holy integrity of life, in continually abounding in all manner of good works. Strive without ceasing to increase within yourselves the perfection of heavenly love, that having your hearts filled with the love of God and of man, you may be almoners of Christ's blessing and bearers of His love to the hearts of mankind. Forget never how great a privilege is yours to bring the little ones to Him through the gateway of baptism and to lift the heavy burden of the sorrow and sin of the world by the grace of absolution. Consider attentively what you do, imitate those things which in the Church of God it is your duty to handle and to transact. And forasmuch as you will now be called upon to offer the Holy Sacrifice before the throne of God, and to celebrate the sacred mysteries of the Lord's love, be earnest in ridding your members of all imperfections. Ye whose duty it is to offer unto God the sweet incense of prayer and adoration, let your teaching be a spiritual remedy unto God's people; let your words of blessing and consolation be their help and strength; let the sweet savour of your life be a fragance in the Church of God.

Thus both by word and deed may you fashion the temple of God, so that neither shall we appear blameworthy before the Lord, who in His Name shall thus advance you, nor ye who shall thus be advanced; but rather may we all find acceptance and abundant recompense for this day's act, which of His infinite goodness and lovingkindness may He deign to grant.

The ordinands rise.

B. Will you thus strive to use worthily the powers entrusted to you ?

Ordinands. I will.

B. The Lord keep you in all these things, well-beloved sons, and strengthen you in all goodness. **R.** Amen.

The Bishop rises and addresses the people as follows:

Let us pray, dearest brethren, that Almighty God, in His great lovingkindness and watchful care over His Church, may bestow a plentiful grace on these Deacons, now about to be raised to the Order of the Priesthood.

LITANY

Should the Diaconate have been conferred during this same service, this Litany will already have been sung, and will not therefore be repeated.

All kneel and sing the following Litany, during which the ordinands lie prostrate.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One,
Hear us, Holy Trinity.

God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.

Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite,
Thee we worship, Master.

Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.

Though Thy Face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever-present Master.

From our fathers we have heard
Of the gift Thy Hand conferred;
We have proved Thy holy word;
Be that gift outpoured.

Though Thy form from earth hath gone,
Thine Apostles handed on
Sacramental benison;
Be that blessing with us.

We this power would now convey,
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day,
Hear us, Holy Master.

Monarch, at Thy Feet we kneel,
For Thy servants we appeal,
Fill their Hearts with holy zeal,
In Thy service, Master.

Thou of holy Church the Head,
Mystic power upon them shed,
By Thy love may they be led;
Hear us, Holy Master.

Link in mystic bond with Thee
These Thy Priests that they may be
From the world and self set free,
By Thy power, O Master.

May they stand before Thy Face
Filled with love and heavenly grace;
Grant them with Thy saints a place
Near Thee, Lord and Master.

The three verses which follow are sung by the Bishop only:

We beseech Thee, hear our prayer;
Bless + Thy servants prostrate there;
Hold them in Thy loving care;
Hear us, Holy Trinity.

Hear Thy servants as they pray;
Help Thy chosen Priests to-day.
Bless + and + hallow them for aye;
Hear us, Holy Trinity.

Pour Thy lovingkindness great
On each chosen candidate;
Bless + them, + hallow, + consecrate,
Hear us, Holy Trinity.

The following verse is sung by all:

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One,
We are Thine, O Trinity.

After the Litany the people are seated. The Bishop rises and, with hands extended towards the ordinands, who kneel before him, says the following prayer:

O Lord Christ, the Fountain of all goodness, Who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost shed Thy gifts abundantly upon men, do Thou pour forth Thy sanctifying grace upon these Thy servants, who are about to be numbered among the Priests of Thy Church. May their hands be strong to achieve, may wisdom guide and direct their lives, may the beauty of holiness sanctify them and shed a spiritual fragrance about their path, so that in all their works begun, continued and ended in Thee, they may show forth the abundance of Thy power and glorify Thy holy Name, O Thou great King of Love, to Whom be praise and adoration from men and from the Angel host. R. Amen.

In silence the Bishop lays both hands on the head of each ordinand. The same is done after him successively by all the Priests present. When this is over, both the Bishop and the Priests having their right hands extended towards the ordinands, the Bishop says the following:

O Lord Christ, Whose strength is in the silence, grant that these Thy servants whom now Thou dost join unto Thyself in the holy bond of the Priesthood may henceforward minister faithfully of the priestly power to those who ask in Thy Name. R. Amen.

B. Let us pray, dearest brethren, that Almighty God may multiply the gifts of the Spirit in these His servants for the work of the Priesthood.

They lower their hands, and all kneel while the Veni Creator *is sung:*

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own,
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless time confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

The Bishop rises and again imposes his hands upon the head of each ordinand, saying to each:

Receive the Holy Ghost for the office and work of a Priest in the Church of God; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

The Bishop, with his hands extended towards the ordinands, continues:

O God, the Source of all holiness, of Whom are true consecration and the fullness of spiritual benediction,

we pray Thee, O Lord, to + open to Thy heavenly grace the hearts and minds of these Thy servants, who have been raised to the Priesthood, that through them Thy power may abundantly flow for the service of Thy people. May they be earnest and zealous as fellow-workers in our Order, and thus prove themselves worthy of the sacred charge committed unto them. And, as by a spotless blessing they now shall change for the service of Thy people bread and wine into the most holy Body and Blood of Thy Son, may they be ever watchful that they keep the vessel of their ministry pure and undefiled. May every kind of righteousness spring forth within them, and may their hearts be so filled with compassion for the multitude, that they may forget themselves in the love of others. Thus steadfast in that Thy most joyous service, may the radiance of Thy love and Thy glory shine ever more brightly in their hearts, till they rise unto mature spiritual manhood, unto the measure of the stature of the fullness of Christ, when their lives shall be hid with Christ in God. R. Amen.

The Bishop is seated, and, taking the stole that hangs after the manner of a Deacon, places it on the right shoulder and crosses it over the breast of each new Priest, saying:

Take thou this stole, for a symbol of the power of the priestly office, and as a channel of the ever-flowing stream of Christ's love.

He vests each new Priest with the chasuble, saying:

Take thou the priestly vestment, that in it thou mayest offer with our Lord Christ the most holy Sacrifice of His sacred Body and Blood.

The Bishop anoints the hands of each new Priest with the holy oil of the catechumens, saying:

Be pleased, O Lord, to consecrate and hallow these hands by this anointing and our + blessing; that

whatsoever they + bless may be blessed, and whatsoever they consecrate may be consecrated and hallowed, in the Name of our Lord Christ. R. Amen.

The Bishop closes the hands together, palm to palm, and they are bound together with a white linen strip. The Bishop delivers to each new Priest a chalice containing wine and water, with a paten and a host upon it, saying:

Take thou authority to offer sacrifice to God, and to celebrate the Holy Eucharist both for the living and for the dead. In the Name of the Lord. R. Amen.

The Bishop and the Priests cleanse their hands. The Celebration is continued, one of the newly ordained Priests going to the Altar and reading the Gospel as follows:

THE GOSPEL

The holy Gospel is taken from the twentieth chapter of that according to St. John, beginning at the nineteenth verse, and from the twenty-eighth chapter of that according to St. Matthew, beginning at the eighteenth verse.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them: Peace be unto you. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again: Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them: Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Jesus spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,

teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the consummation of the age.

Just before the Offertorium, the new Priests kneel before the Bishop and each presents to him a lighted candle as a visible token of gratitude for the gift received and of the sacrifice of their lives for Christ's work. Thereafter the new Priests recite with the Bishop the remainder of the Holy Eucharist, word for word, taking particular care to say simultaneously with him the Words of Consecration with due intention to consecrate.

IN THE PRAYER OF CONSECRATION.

In the Prayer of Consecration the following clause is added after the words: "for all our Bishops, clergy and faithful":

Especially for these whom in Christ's holy Name we have admitted to the Order of the Priesthood.

After the sentence, "Under the veil of earthly things, etc.," the Bishop is once more seated on the faldstool; the new Priests kneel before him, and placing each his joined hands between those of the Bishop, take an oath of canonical obedience:

B. Dost thou promise to myself and my successors due reverence and obedience in matters canonical?

New Priest. **I do promise.**

If the Bishop who is ordaining be not the Ordinary, he substitutes the name of the latter for the word "myself," and "his," for "my."

B. Peace be to thee.

N.P. And with thy spirit.

The Bishop charges them thus:

Dearly beloved sons, as what you have to handle is not without its mischances, I warn you that you do most diligently attend to the course of the Holy Eucharist, and especially to that which regards the consecration, the breaking and communion of the Host. Be you also careful that in everything which appertains to the administration of the Sacraments of Christ's holy Church, you do adhere to the form set forth by lawful authority, and presume not to depart therefrom in any detail.

He blesses the new Priests kneeling before him, as follows:

The blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost, come down upon you, that you may be blessed in the priestly Order, and in the offering of sacrifice to Almighty God, to Whom belong honour and glory to the ages of ages. R. Amen.

The Bishop is again seated upon the faldstool, and addresses the new Priests as follows:

Dearly beloved sons, consider attentively the Order you have taken and be ever mindful of the sacred trust reposed in you. Since it hath pleased our Lord to call you thus closer to Himself, forget not the service of your brethren, which is the golden pathway to His most glorious Presence. Freely ye have received, freely give.

The Communio *is sung, and the Holy Eucharist is continued to its close.*

THE CONSECRATION OF A BISHOP

At the conclusion of the Asperges the Consecrator takes his seat upon the faldstool, the assistant Bishops and Bishop Elect rise, and, taking the hand of the latter, the senior assistant Bishop addresses the Consecrator in these words:

Most Reverend Father, our holy Mother the Church catholic prays that you would raise this Priest here present to the charge of the Episcopate.

Consecrator. **Knowest thou him to be worthy?**

S.A.B. **As far as human frailty allows me to judge, I do both know and attest that he is worthy of the charge of this office.**

Con. **Thanks be to God.**

The Consecrator continues: **Have you the protocol of election?**

S.A.B. **We have.**

Con. **Let it be read.**

All sit and the protocol is read. This being done the Bishop Elect kneels before the faldstool, puts his hands together between those of the Consecrator, and says:

Bishop Elect. **In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. I, N., chosen Bishop of the Church, do promise all due reverence and obedience in matters canonical to the Presiding Bishop and to his successors. So help me God, through Christ our Lord.**

The Consecrator pressing his hands lightly says:

The peace of the Lord be always with thee.

B.E. **Amen.**

Con. **The order established of old by the Fathers teaches and commands that whoso is elected to the Episcopal Order shall be beforehand diligently examined in all charity concerning the doctrine of**

the Holy Trinity, and the divers relations and virtues suitable to this charge; and it is seemly that this practice be maintained. For since we verily believe that this stewardship has been committed unto us by Christ Himself, it behoves us to assure ourselves that they to whom we in turn commit it shall know, and in their hearts be fully persuaded, how great is their responsibility before Him. In His Name, therefore, and in virtue of this authority and commandment, we now ask of thee, well-beloved brother, in sincere charity, whether if thou be ordained to this sacred charge, thou wilt exercise its powers wholly for what seemeth unto thee the true benefit of Christ's holy catholic Church, and for no other purpose whatsoever, laying aside utterly all thought of personal predilection or advancement.

B.E. With my whole heart I will endeavour so to do.

Con. Wilt thou, so far as in thee lies, set thy affection on things above and not on things of earth?

B.E. I will.

Con. Wilt thou with God's help ever remember that in this high office to which thou art called it is thy bounden duty, and should be thy constant care, to show an example of godly life to all those given into thy charge?

B.E. I will.

Con. Wilt thou ever cherish as a sacred trust the power now to be committed unto Thee, and solemnly pledge thyself to exercise all care and discretion in the choice of those upon whom in Christ's Name thou shalt bestow the gift of Holy Orders?

B.E. I will.

Con. Wilt thou hold thyself ever ready to do service in Christ's Name to all men, so far as thou art

able, remembering that the noblest title of a Bishop is "Servant of the servants of God"?

B.E. I will.

Con. Wilt thou, for the sake of the Lord's Name, seek ever to be gentle and tender to the sorrowful and those who suffer want?

B.E. I will.

Con. Wilt thou ever bethink thee that thou shouldst be a father unto thy people, and most of all show love unto the little ones among thy flock; remembering how Christ spake: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God"?

B.E. I will.

Con. The Lord keep thee in these things, well-beloved brother, and strengthen thee in all goodness.
R. Amen.

The Consecrator continues:

Dost thou believe, according to the measure of thy understanding and the powers of thy mind, in the Holy Trinity, Father, Son, and Holy Ghost, from Whom, by Whom, and in Whom are all things in heaven and earth, visible and invisible, bodily and spiritual?

B.E. I do.

Con. The Lord increase this faith in thee, well-beloved brother in Christ, that thou mayest lead thy flock to a knowledge of the Divine Wisdom.
R. Amen.

The Consecrator and the Bishop Elect each assume the Eucharistic vestments. The Consecrator faces the Altar and begins the Holy Eucharist. After the Absolution, pronounced by the Consecrator, the Bishop Elect, escorted by the assistant Bishops and their sever-

al attendants, proceeds to the side Altar. The Consecrator and the Bishop Elect both say the Eucharist in the customary manner up to the end of the Gradual, the following Collect and Epistle being used:

THE COLLECT

Almighty everlasting God, by Whose Spirit the whole body of the Church is made holy and governed, do Thou pour forth Thy sanctifying grace into the heart of this Thy servant who is about to be numbered among the shepherds and rulers of Thy Church, that with pure heart and open mind he may faithfully receive of the plenitude of the Spirit. Through Christ our Lord. R. Amen.

The Collect of the Day and the Collect for Peace follow here.

THE EPISTLE

The portion of Scripture appointed for the Epistle is taken from the second chapter of the Acts of the Apostles, beginning at the first verse.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another: Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians and Medes and Elamites, and the dwellers in

Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Here endeth the Epistle.

The Gradual being finished, the Bishop Elect is escorted by the assistant Bishops to the Consecrator, who from the faldstool thus addresses him:

It appertains to a Bishop to consecrate, to ordain, to offer sacrifice, to anoint, to bless, to loose and to bind, to baptize and to confirm, to preside, to interpret and to judge.

Rising, he continues:

Let us then pray, dearest brethren, that Almighty God, in His great lovingkindness and watchful care over His Church, may bestow upon this Bishop Elect a plentiful grace for the performance of this sacred ministry. R. Amen.

All kneel and sing the following Litany, during which the Bishop Elect lies prostrate:

LITANY

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One,
Hear us, Holy Trinity.

God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.

Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite,
Thee we worship, Master.

Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.

Though Thy Face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever-present Master.

From our fathers we have heard
Of the gift Thy Hand conferred;
We have proved Thy holy word;
Be that gift outpoured.

Though Thy form from earth hath gone,
Thine Apostles handed on
Sacramental benison;
Be that blessing with us.

We this power would now convey;
Strengthen Thou our hands, we pray,
Pour Thy might through us to-day;
Hear us, Holy Master.

Monarch, at Thy Feet we kneel,
For Thy servant we appeal,
Fill his heart with holy zeal,
In Thy service, Master.

Thou of holy Church the Head,
Mystic power upon him shed,
By Thy love may he be led;
Hear us, Holy Master.

Link in mystic bond with Thee,
This Thy Bishop, that he be
From the world and self set free
By Thy power, O Master.

May he stand before Thy Face
Filled with love and heavenly grace;
Grant him with Thy saints a place
Near Thee, Lord and Master.

Just before this the Consecrator rises, receives the staff and turns towards the prostrate Bishop Elect. The assistant Bishops do likewise. Together they chant these three verses, blessing him at the appointed places:

We beseech Thee, hear our prayer;
Bless + Thy servant, prostrate there;
Hold him in Thy loving care;
Hear us, Holy Trinity.

Hear Thy servants as they pray;
Help Thy chosen one to-day,
Bless + and + hallow him for aye;
Hear us, Holy Trinity.

Pour Thy lovingkindness great
On Thy chosen candidate;
Bless + him, + hallow, + consecrate;
Hear us, Holy Trinity.

The Bishops kneel, and the following verse is sung

God the Father, seen of none,
God the Co-eternal Son,
God the Spirit, with Them One,
We are Thine, O Trinity.

At the conclusion of the Litany the people are seated. Henceforward in all parts of the ceremony additional to the usual course of the Holy Eucharist, the assistant Bishops repeat all that is said by the Consecrator, making also the various signs over the Bishop Elect with him. One of the clergy holds an open book of the Gospels over the neck and shoulders of the Bishop Elect, who kneels while the Consecrator, with hands extended over him, recites the following prayer:

O Lord Christ, the Fountain of all goodness, Who by the operation of the Holy Spirit hast appointed divers Orders in Thy Church, and for its greater enrichment and perfecting dost pour down Thy gifts abundantly upon men, making some to excel in wisdom, others in devotion and yet others to be well-skilled in action, pour down upon this Thy servant of the fullness of the Holy Ghost, that in the pontifical

dignity to which we are about to raise him he may shine resplendent with all manner of heavenly virtue, O Thou great Shepherd and Bishop of the souls of men, to Whom be praise and adoration from men and from the Angel host. R. Amen.

All kneel as the Veni Creator *is sung*:

VENI CREATOR

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry,
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own,
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless time confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

The people remain kneeling. The Consecrator and the assistant Bishops rise; they lay both hands upon the head of the Bishop Elect, and together say slowly and distinctly the words of consecration:

Receive the Holy Ghost for the office and work of a Bishop in the Church of God.

After a pause, with hands extended over the new Bishop, the Consecrator continues with the following prayer, the assistant Bishops likewise extending their hands, and, as already indicated, accompanying him in a low voice:

O God the Father, God the Son, and God the Holy Ghost, most blessed and adorable Trinity, Who wert and art and art to come, as Thou hast now bestowed upon this Thy servant of Thine awful power, and hast deigned to consecrate him as Thy representative and a teacher of Thy people, + open, we pray Thee, his heart and mind to Thy heavenly grace, that he may handle wisely that which he has received and, being ever mindful of Thee, he may exercise his sacred power to the honour and glory of Thy holy Name. Fulfil in Thy chosen Bishop the perfection of Thy service, and, having entrusted him with the supreme dignity, do Thou sanctify him with unction from above.

The head of the newly-made Bishop is then bound with a long napkin and the Consecrator anoints him with Holy Chrism in token of his authority and dignity as a prince of the Church, saying to him:

May thy head be anointed and consecrated with heavenly blessing in the pontifical Order, so that the power which thou dost receive from on high may flow forth from thee in ever greater abundance and glory. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Consecrator, again extending his hands, says:

Thou Who art Wisdom, Strength and Beauty, show forth Thy glory in this Thy servant. Let Thy wisdom dwell in his mind and enlighten his understand-

ing, that in judgment he may be true, and a wise counsellor unto his people, discerning in all spiritual knowledge. May he be strong and of a good courage, sustaining his people in the face of darkness and despondency, a tower of strength to them that falter on the way. Let the beauty of holiness shine forth in his conversation and his actions. Do Thou fill him, O Lord, with reverence, and make him devout and steadfast in Thy service. May gentleness adorn his life, that he may win the hearts of men and open them to the light of the Holy Spirit. Above all, may he be so filled with Thy love that he may touch the hearts of men with the fire from heaven and bring them from the darkness of ignorance into Thy marvellous Light: Thou Who livest and reignest, O Trinity of Might and Wisdom and Love, one holy God throughout all ages of ages. R. Amen.

The Consecrator, being seated, anoints the hands of the new Bishop with the Holy Chrism. He says:

May these hands be consecrated and hallowed for the work of the pontifical Order by this anointing with the holy chrism of sanctification. In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

He makes the sign of the cross first over the heart of the newly consecrated Bishop, and then over his hands, saying:

Mayest thou abound with the fullness of spiritual + blessing, so that whatsoever thou dost + bless may be blessed, and whatsoever thou dost hallow may be hallowed, and that the laying on of this consecrated hand may avail for the spiritual safeguarding of Thy people: in the Name of our Lord Christ. R. Amen.

He joins the consecrated hands and binds them with a linen strip. Having cleansed his hands, he proceeds

to bless the pastoral staff, pectoral cross and ring. Taking the staff in his hands, he says:

Eternal Triune God, before Whose great white throne seven flaming Spirits stand, Whom yet Thou dost send forth through all the world, + pour out upon this staff Thy sevenfold fire, that it may be a rod of power for the ruling and strengthening of Thy Church. Through Christ our Lord. R. Amen.

Holding the cross between his hands, he says:

Almighty God, Who of Thine own most holy will didst offer Thyself as a sacrifice for all the world, and hast by that limitation of Thyself hallowed the sign of the cross and made it for ever Thine own, let the seven Rays of Thine ineffable glory + shine through this sacred symbol, that this holy cross may ever be a radiant sun to him who weareth it, and a fount of light and benison to all Thy faithful people, O Thou Who reignest from the cross for ever. R. Amen.

He holds the ring between his joined hands, and says:

O Christ, pure Lord of Love, Whom Angel hosts obey, touch Thou with sacred fire this ring which in Thy Name we + bless, that he who wears it shall ever show Thy love and purity, and all who touch it shall know Thy healing grace. R. Amen.

The new Bishop's hands are unbound, the napkin is removed from his head, and he cleanses his hands. The Consecrator presents the staff to the new Bishop, saying:

Receive this staff, and wield thy power with care as shepherd of Christ's flock. By virtue of the sevenfold fire of God the Holy Ghost be thou all things to all men; giving more strength unto the strong, yet showing gentleness unto the weak; full of wisdom for the wise, and for the devout full of deep devotion. Yet as the seven flashing colours of the bow make but one pure white ray, so shall thy sevenfold power be all the one great power of love.

The new Bishop hands his crosier to his crosier bearer. The Consecrator suspends the cross round the neck of the new Bishop, saying:

Receive this cross, remembering that only by the perfect sacrifice of the lower nature to the higher canst thou fit thyself to bear it worthily. Go forth in the power of the cross, and may the sevenfold light of the Holy Spirit so shine through thee that thou mayest win others to the beauty of sacrifice.

He places the ring on the ring-finger of the right hand of the newly-made Bishop, saying:

Receive this ring in token of the link which binds thee to our Lord, for symbol of thine office as His legate to thy people. In His most holy Name, be thou a healer of the souls of men, a channel of His love.

Delivering to him the Book of Gospels, closed, which had previously been held on his shoulders, he says:

Receive the Book of the Gospels, and be thou a teacher of the Divine Wisdom unto the people entrusted to thee.

The Consecrator, and after him the assistant Bishops, give the salutation of peace to the newly-consecrated Bishop, saying:

Peace be unto thee.

Newly-Consecrated Bishop. **And with thy spirit.**

The new Bishop, accompanied by the assistant Bishops and their several attendants, withdraws to the side Altar. The Consecrator resumes the Celebration, the special Gospel which follows being used:

THE GOSPEL

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the fifteenth verse.

JESUS said unto His disciples: I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

THE OFFERING

After the Credo and immediately before the Offertorium is read, the new Bishop presents his offerings to the Consecrator. According to ancient custom these consist of two small loaves of bread, two torches or candles, and two miniature barrels of wine. The loaves and barrels are emblazoned with the arms of the Consecrator on a golden shield, and those of the new Bishop upon a silver shield. The newly-consecrated Bishop, accompanied by his assistant Bishops, then proceeds to the south end of the high Altar and says aloud the remainder of the office of the Holy Eucharist with the Consecrator word for word.

IN THE PRAYER OF CONSECRATION

In the prayer of Consecration the following clause is added after the words: "for all our Bishops, clergy and faithful":

Especially for him, whom in Christ's holy Name we have admitted to the Order of the Episcopate.

After the final blessing the Consecrator and the new Bishop assume the cope. The Consecrator proceeds

to the faldstool. The mitre and gloves of the new Bishop are held before the Consecrator and he blesses them. The three Bishops place the mitre on the head of the newly-consecrated Bishop, the Consecrator saying:

Receive this mitre, wherewith I crown thee for the service of that our most dear Lord, Who, although He be God and man, yet He is not two, but one Christ; and as in Himself He doth indissolubly unite two natures, so mayest thou in thyself for ever join the attributes of wisdom and of love.

The Consecrator, with the aid of the assistant Bishops, puts the gloves on the hands of the New Bishop. This being accomplished, the Consecrator rises and says:

Do Thou, we pray Thee, O Lord, fulfil in Thy servant that which is betokened by these visible emblems, so that the virtue which in these garments is prefigured by sheen of gold, by flashing of gems and cunning of varied embroidery, may continually shine forth in his life and actions. R. Amen.

The new Bishop is solemnly enthroned. The Te Deum Laudamus *is sung, during which the newly-consecrated Bishop, attended by the assistant Bishops, proceeds around the Church and gives his blessing to the people.*

TE DEUM LAUDAMUS

Antiphon

The light of the Lord leadeth him:

Who giveth wisdom to the godly.

1. We praise Thee, O God: we acknowledge Thee to be the Lord.

2. All the earth doth worship Thee: the Father everlasting.

3. To Thee all Angels sing aloud: the heavens and all the powers therein.

4. To Thee Cherubim and Seraphim: continually do cry,

5. Holy, Holy, Holy: Lord God of Hosts.

6. Heaven and earth are full of the majesty: of Thy glory.

7. The glorious company of the apostles: praise Thee.

8. The goodly fellowship of the prophets: praise Thee.

9. The noble army of martyrs: praise Thee.

10. The holy Church throughout all the world: doth acknowledge Thee.

11. The Father: of an infinite majesty.

12. Thine honourable, true; and only Son.

13. Also the Holy Ghost: the Comforter.

14. Thou art the King of Glory: O Christ.

15. Thou art the everlasting Son: of the Father.

16. Thou sittest at the right hand of God: in the glory of the Father.

17. Thou art Alpha and Omega: Thou first and last of all.

18. Offspring and root of David: Thou bright and morning Star.

19. Day by day: we magnify Thee.

20. And we worship Thy Name: ever world without end.

21. Thou Who from Both dost come: O God the Holy Ghost,

22. Thee, too, O Paraclete: we worship and adore.

23. Thou art the Fount of Life: the living Fire of love.

24. Three in One: most holy Lord and God.

25. Co-equal, co-eternal: before beginning and without an end.

26. We Thy servants live in Thee: and all we have is Thine.

27. We bless Thee, we magnify Thee: most joyously we serve Thee.

28. O mighty, glorious Trinity: let all the people praise Thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

The light of the Lord leadeth him:

Who giveth wisdom to the godly.

When the procession returns to the sanctuary, the new Bishop is seated on the throne or faldstool, the Consecrator standing upon his right hand, and the assistant Bishops upon his left. The Consecrator turns to the people and says:

The Lord be with you.

People. And with thy spirit.

Con. Let us pray.

O God, the Shepherd and Ruler of all the faithful, look down in Thy lovingkindness on this servant of Thine, who has now become a pontiff and ruler in Thy Church; grant him, we pray Thee, O Lord, both by his ministration and by word and example, so to profit those over whom he is placed that, together with the flock committed to his care, he may continually increase in the knowledge of Thy mysteries. Through Christ our Lord. R. Amen.

The Consecrator and the assistant Bishops, one on either side of him, stand at the gospel side of the sanctuary. The new Bishop advances to the middle of the Altar and thence gives his solemn benediction as follows:

Bishop. Blessed be the Name of the Lord.

People. From this time forth for evermore.

B. Our help is in the Name of the Lord.

P. Who hath made heaven and earth.

B. (*turning to the people*). **The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the + Father, the ✠ Son, and the Holy + Ghost, be amongst you, and remain with you always. R. Amen.**

THE HOMAGE

The newly-consecrated Bishop then pays homage to the Consecrator according to the ancient tradition of the Church. He advances by three stages from the epistle side of the sanctuary towards the Consecrator, genuflecting each time and saying: "Ad Multos Annos" ("*unto many years*"), *finally receiving from the Consecrator the salutation of peace. This concluded, the procession leaves the chancel.*

A FORM OF ADMISSION

TO THE LIBERAL CATHOLIC CHURCH

To be used when conditional re baptism or Confirmation is not administered.

The Priest stands at the entrance to the sanctuary, the candidate standing before him.

Priest. **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.**

Candidate. **Reverend Father, I desire to be admitted into the fellowship of the Liberal Catholic Church.**

P. Wilt thou strive to live in the spirit of love with all mankind, and manfully to fight against sin and selfishness ?

Can. **I will.**

P. Wilt thou strive to show forth in thy thoughts, thy words and thy works, the power of God which is in thee ?

Can. **I will.**

P. The Lord keep thee in all these things and strengthen thee in all goodness.

P. Let us pray.

The candidate kneels.

***P. O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down, we pray Thee, upon this Thy servant whom we now admit to our fellowship. Sanctify + *him*, O Lord, with Thy heavenly grace, that,**

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*This prayer may be used in connection with any who are admitted to the Church by Confirmation or by conditional re-baptism.

growing continually in virtue, *he* may serve before Thee in holiness and righteousness all the days of *his* life, and thus may be found worthy to obtain the riches and the never-fading glory of Thy kingdom, O Thou great Master of the hearts of men, to Whom be praise and adoration for evermore. R. Amen.

The Priest lays his hand upon the head of the new member, raising it only to make the sign of the cross, and says:

P. The blessing of God Almighty, the Father, + the Son, and the Holy Ghost rest upon thee, that thou mayest faithfully serve before Him all the days of thy life. R. Amen.

THE ADMISSION OF A SINGER

The Priest stands at the foot of the Altar steps, the candidate standing before him.

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

P. Since you are now to be admitted as a Singer in Christ's holy Church, let me exhort you to be mindful of the duties of your office. It is imperative, as you doubtless understand, that you should be punctual and regular in your attendance at Church, and not lightly excuse yourself from your duties. Also that you should work in the spirit of co-operation with your fellow-members of the choir, showing unfailing courtesy, patience and tact. But above all, both in the Church and out of it, remember the sacredness of speech. Man is endowed with many faculties, and all of them should be used in the service of God. From time immemorial, however, the voice has been regarded as the especial instrument for rendering praise and glory to Almighty God. It is indeed very meet, right, and our bounden duty that we, in company with the angelic host, should give thanks unto Him Whose Name is holy and Who filleth the whole earth with His majesty and glory. And as you come before Him with a song upon your lips, see to it that you also make melody in your heart, joining in the great song of life which is the ceaseless hymn of all creation. Let your work, then, be done in the spirit of service, not with vain-gloriousness and pride of self, but rather in singleness of heart. So shall the blessing of the Christ rest upon you, and inspire both your voice and your heart.

The candidate now kneels before the Priest.

P Wilt thou strive earnestly to practise these duties ?

Candidate. I will.

P. The Lord keep thee in all these things, well-beloved son, and strengthen thee in all goodness. R. Amen.

The Priest says the following prayer with hands extended towards the candidate:

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon this Thy servant who desires to minister as a Singer in Thy holy Church. Sanctify + him, O Lord, with Thy heavenly grace, and so fill his heart with heavenly music that his life may resound with Thy praise. R. Amen.

The Priest lays his hand upon the candidate's head, raising it only to make the sign of the cross, and says:

The blessing of God Almighty, the Father, + the Son, and the Holy Ghost, come down upon thee, that thou mayest rightly fulfil that which to-day thou hast undertaken. R. Amen.

THE ADMISSION OF A SERVER

The Priest stands at the foot of the Altar steps, the candidate standing before him.

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

P. You should understand that in being admitted as a Server in the Church a great privilege is being given to you. The Altar of a Church is the throne of God, and a centre of most powerful spiritual influence. You are admitted to the sanctuary, or specially sacred part of the Church, immediately around the Altar, and it is part of your duty and privilege to be a channel of this spiritual influence, and to help to pour it out upon the people.

Therefore you take upon yourself certain responsibilities, of which you should ever try to be mindful. You must be scrupulously clean in your person. You must follow attentively the services, that your thoughts may be fixed upon high and holy things, and that you may be in readiness to carry out punctually and accurately whatever work is entrusted to you. Remember that your best, and only your best, must be offered to God. Therefore be punctual and regular in your attendance at Church, and never allow yourself to perform any action carelessly and negligently, without proper thought. Your actions should be the outcome of thoughts of devotion and reverence, so that whatever you do shall be done beautifully, and as perfectly as may be. Try to enter into the spirit of service, remembering that "even the Son of Man came not to be ministered unto, but to minister." So shall you find joy and peace in the service of God's holy Church, and the hand of Christ be laid upon you in tender love and blessing.

The candidate kneels before the Priest.

P. Wilt thou strive earnestly to practise these duties ?

Candidate. **I will.**

P. The Lord keep thee in all these things, well-beloved son, and strengthen thee in all goodness. R. Amen.

The Priest says the following prayer with hands extended towards the candidate.

O Lord Christ, Who art ever ready to receive and to strengthen the earnest aspirations of Thy children, look down in Thy love upon this Thy servant who desires to minister as a Server in Thy holy Church. Sanctify + him, O Lord, with Thy heavenly grace, that growing continually in virtue he may rightly practise the duties of his office, and so be found acceptable in Thy sight, O Thou great King of Love and Wisdom, to Whom be glory for ever and ever. R. Amen.

The Priest lays his hand upon the candidate's head, raising it only to make the sign of the cross, and says:

The blessing of God Almighty, the Father, + the Son, and the Holy Ghost, come down upon thee, that thou mayest rightly fulfil that which to-day thou hast undertaken. R. Amen.

If it be thought well to admit in solemn manner persons appointed to other duties in the Church, or to bless any who engage in good works, the Priest should use the above form with necessary modifications, omitting the charge and promise or substituting another.

BLESSINGS

The following blessings are reserved to Bishops (with the exceptions hereunder noted):

1. The blessing of the holy oils.

2. The consecration of a Church, cemetery, or Altar-stone. (A Priest may *bless* these for temporary use, but cannot consecrate them).

3. The blessing of a chalice and paten, ciborium, monstrance, and large Church bell. (In case of necessity, a Priest may perform these blessings).

It is desirable, but not essential, that a Bishop should bless Church vestments of silk and metal.

Priests may perform all other blessings.

THE BLESSING OF HOLY WATER

THE EXORCISM AND BLESSING OF THE SALT

The Priest prepares the salt as follows:

I exorcize thee, creature of salt, by the living + God, by the holy + God, by the omnipotent + God, that thou mayest be purified from all evil influence, in the Name of Him Who is Lord of Angels and of men, Who filleth the whole earth with His majesty and glory. R. Amen.

P. We pray Thee, O God, in Thy boundless lovingkindness to stretch forth the right hand of Thy power upon this creature of salt which we + bless and + hallow in Thy holy Name. Grant that this salt may make for health of mind and body to all who partake thereof, and that there may be banished from the place where it is used every power of adversity and every illusion or artifice of evil. Through Christ our Lord. R. Amen.

THE EXORCISM AND BLESSING OF THE WATER

The Priest prepares the water as follows:

I exorcize thee, creature of water, by the living + God, by the holy + God, by the omnipotent + God, that thou mayest be purified from all evil influence, in the Name of Him Who is Lord of Angels and of men, Who filleth the whole earth with His majesty and glory. R. Amen.

P. O God, Who for the helping and safeguarding of men dost hallow the water set apart for the service of Thy holy Church, send forth Thy light and Thy power upon this element of water which we + bless and + hallow in Thy holy Name. Grant that whosoever uses this water in faithfulness of spirit may be strengthened in all goodness, and that everything sprinkled with it may be made holy and pure and guarded from all assaults of evil. Through Christ our Lord. R. Amen.

The Priest casts the salt thrice into the water crosswise, as he says the following:

Let salt and water mingle together in the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The following versicle and response are omitted if the ceremony be not public:

P. The Lord be with you.

C. And with thy spirit.

P. O God, the Giver of invincible strength, and King of irresistible power, Whose splendour shines throughout the whole of creation, we pray Thee to look upon this Thy creature of salt and water, to pour down upon it the radiance of Thy + blessing and to + hallow it with the dew of Thy lovingkindness, that wherever it shall be sprinkled and Thy holy Name shall be invoked in prayer, every noble aspiration may be strengthened, every good resolve

made firm, and the fellowship of the Holy Spirit vouchsafed to us who place our trust in Thee. Thou Who with the Son livest and reignest in the unity of the same Holy Spirit, God throughout all ages of ages. R. Amen.

THE BLESSING OF A CHURCH BELL

The bell to be blessed should be thoroughly cleansed beforehand, both within and without, and should be suspended so that its lip may be three or four feet above the ground. Before the service is begun, four small crosses should be marked with chalk upon the upper part of the sides of the bell, denoting the North, East, South and West points respectively. Also seven small crosses should be marked with chalk at equal distances upon the outside of the lip of the bell, to indicate to the Bishop where the oil is to be applied. An Acolyte or other assistant should precede the Bishop as he walks round the bell, and should wipe off with a damp cloth each of the chalk crosses just before the Bishop touches the spot with the Holy Oil.

The Thymiama (which according to ancient custom is a mixture of ground myrrh, resin and incense) should be prepared beforehand, and a brazier with glowing embers or charcoal. If the ingredients of Thymiama are not procurable, a plentiful supply of incense shall suffice.

Holy water having been made in the usual way, the Bishop begins the Service with

THE INVOCATION.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

The Bishop takes the aspergill and sprinkles the bell both outside and inside, saying:

In the Name of God, I exorcize all influences of evil, that they may be banished and driven forth from this bell, which we are about to dedicate to His

service. In the power of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Bishop takes upon his thumb some of the Oil of the Sick, and therewith makes the sign of the cross four times upon the outside of the upper half of the bell, first upon the north side, then (passing by the east) upon the south, then on the west side, and finally upon the east, saying:

In the Name of the Most High, and invoking the aid of the holy Archangel Raphael, I anoint this bell for the healing of Christ's faithful followers, that whithersoever its sound may penetrate it may bear help and strength both to soul and body, through Christ the Lord of heaven and earth. R. Amen.

The Bishop intones the following prayer, moving round the bell and making the sign of the cross upon it with the Oil of the Sick at the seven points indicated.

O Christ, Who art Thyself the great Exemplar of all divine virtues, we pray Thee to pour down Thy blessing upon this bell, that its voice may arouse in the hearts of Thy loving children the discernment clearly to perceive and the will humbly to copy Thy + Strength, Thy + Wisdom, Thy + Lovingkindness, Thy + Beauty, Thy + Justice, Thy + Devotion and Thy + Guiding Power, that so Thy servants, being of Thy grace made perfect in Thee, may finally attain the glory which Thou hast ordained for them, Thou Who livest and reignest with the Father and the Holy Spirit, One God throughout the ages of ages. R. Amen.

The Bishop then takes upon his thumb the sacred Chrism, and therewith anoints the inside of the lip of the bell at the four cardinal points, saying:

To the glory of + God Most High, and of His Servants + Mary Queen of Heaven, Blessed + Michael the Archangel and the holy + St.*..... I sol-

* Here is inserted the name of the Patron Saint of the Church, or of the Saint to whom the bell is dedicated.

emnly dedicate this bell; may its sound peal forth ever to the praise of God and the blessing of man;

Making five large crosses in the air over the whole bell, he continues:

May it be + hallowed and + consecrated to God's service for ever, in the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Thymiama is then thrown upon the glowing charcoal in the brazier, and the latter is placed upon a stool under the bell. The Bishop intones:

As the sweet savour fills this bell and rises up before Thee, so pour Thou down, O Holy Spirit, the dew of Thy all-powerful blessing upon it and upon us Thy servants, Thou Who livest and reignest with the Father and Son, one God throughout the ages of ages. R. Amen.

†*A hymn may be sung, while the Bishop cleanses his hands. When it is ended he pronounces this blessing*:

Unto God's gracious love and protection I commit you; the Lord bless you and keep you; the Lord make His Face to shine upon you and be gracious unto you; the Lord lift up the light of His Countenance upon you, and give you His peace and ✠ blessing, now and for evermore. R. Amen.

THE BLESSING OF OBJECTS IN GENERAL

THE EXORCISM

Priest. In the Name of God, I exorcize all influences of evil that they may be banished and driven forth from this . . . , which we are about to dedicate to His service. In the power of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

† Hymn 272 would be suitable.

The object may now be sprinkled with holy water and censed.

THE BLESSING

P. Let us pray.

O God, Who in the mystery of Thy boundless love didst breathe forth Thine own divine life into this universe, and art Thyself the continual source of its existence, stretch forth, we pray Thee, the right hand of Thy power over this . . . , which has in divers ways been purified, and fill this creature with heavenly + grace and + blessing; grant that whosoever shall use this . . . may be enlightened in heart and mind and serve Thee in all good works. Through Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God throughout all ages of ages. R. Amen.

THE BLESSING OF A HOUSE

The priest, having vested, formally enters the house and says:

Peace be to this house and to all that dwell therein.

He then blesses incense, and, attended by one bearing the censer and another the vessel of holy water, he sprinkles the various rooms with holy water. After which he says:

O God, Who in Thy providence hast appointed a wondrous ministry of Angels, we pray Thee to send down Thy holy Angel to + bless and to + hallow this house, that they who dwell therein may abide in the love of Christ, and, continually increasing in the knowledge of Thy works, may serve before Thee in holiness and righteousness all their days. Through the same Christ our Lord. R. Amen.

THE BLESSING OF HOLY OILS

ON MAUNDY THURSDAY

The Bishop celebrates, in full pontifical robes. The oils and balsam for consecration are brought in at the offertory in solemn procession by the deacon and subdeacon.

After the hymn Adeste Fideles *has been sung during the procession of the Blessed Sacrament, the Bishop is seated at a table placed before the Altar in plano. The Bishop exorcizes the oil and balsam as follows:*

THE EXORCISM

In the Name of God, I exorcize all influences of evil, that they may be cast out from this oil and balsam which we are about to dedicate to His service, in the power of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The vessels are now removed from the table on to the credence, except that containing the oil for the sick.

THE BLESSING OF THE OIL FOR THE SICK

The Bishop rises and blesses this oil as follows:

In the Name of our Lord Christ, and invoking the assistance of the holy Archangel Raphael, I + consecrate and + hallow this oil for the healing of the sick; may the blessing of the Great Physician rest thereupon, that it may give refreshment and peace alike to soul and body. R. Amen.

The newly consecrated oil is carried in procession to the sacristy.

THE BLESSING OF THE OIL OF CATECHUMENS

The Bishop blesses this oil, as follows:

In the Name of our Lord Christ, I + consecrate and + hallow this oil, that it may serve for the cleansing and safeguarding of those who receive the

holy rite of Baptism or consecration to the Order of the Priesthood. R. Amen.

The newly consecrated oil is carried in procession to the sacristy.

THE BLESSING OF THE HOLY CHRISM

The Bishop blesses the balsam and oil respectively as follows:

The Blessing of the Balsam

In the Name of our Lord Christ, I + consecrate and + hallow this balsam, that everything touched therewith may burn with His purity, before Whose splendour the Angels veil their faces. R. Amen.

The Blessing of the Oil

In the Name of our Lord Christ, I + consecrate and + hallow this oil now set apart for the making of holy chrism, that it may bestow upon those who receive it of the fullness of spiritual strength. R. Amen.

The balsam and oil are now mixed, and the Bishop, extending both hands over the oil, continues:

Let us pray.

O Lord Christ, the Fountain of all goodness, Who dost pour down Thy gifts abundantly upon men, and for their strengthening dost hallow and set apart these earthly things as a channel of Thy marvellous power, send forth, we pray Thee, Thy + blessing upon this holy chrism, that whatsoever persons or things shall be anointed therewith may receive of the fullness of spiritual consecration. Let Thy heavenly blessing descend upon those who are signed by this chrism with the sign of Thy holy service, that, guarding well their spiritual heritage, they may shed around them the fragance of a godly life. O Thou Great Shepherd and Ruler of the souls of men, to Whom be honour and glory for evermore. R. Amen.

The Bishop breathes three times in the form of a cross over the chrism. The Priests who are present breathe over it in turn in the same way, and it is then carried in procession to the sacristy.

The Bishop proceeds with the Holy Eucharist. After the Ite Missa Est *has been sung he exhorts the Priests faithfully to guard the chrism and holy oils, and not to presume to administer them otherwise than according to the usage of our Church.*

LAYING THE FOUNDATION STONE OF A CHURCH

A temporary wooden cross should be erected on the spot where the Altar is intended to stand, and holy water should be freshly made just before the Service according to the usual formula.

A plumb-line, a level, a mason's square and trowel should be provided.

When the procession reaches the site of the Altar, the Bishop intones the invocation:

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

Taking the aspergill, which has been dipped in newly-blessed holy water, he sprinkles thrice the site of the Altar, saying:

In the strength of the Lord do I repel all evil from this place which we are about to dedicate to His service,

Turning westwards to face the foundations he sprinkles water thrice in their direction as he says:

and from the foundations of this house wherein we shall worship Him.

He resigns the aspergill, and turns back to the wooden cross, saying:

Let us pray.

God the Father, God the Son, and God the Holy Ghost, + accept, + hallow and + bless this place whereon Thy holy Altar shall henceforward stand. Do Thou, O Lord, with Thy ever-abiding power, watch over this Thy future habitation, that it may become irradiated by the glory of Thy divine Love and sanctified by Thy perpetual Presence, through Christ our Lord, Who liveth and reigneth with the Father and the Holy Spirit, one God throughout all ages of ages. R. Amen.

BLESSING AND LAYING OF THE FOUNDATION STONE.

The procession moves to the foundation-stone, and the following versicles are sung:

B. Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

B. Let us bless the Lord.

C. Henceforth and for evermore.

B. Glory be to the Father, and to the Son: and to the Holy Ghost.

C. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Bishop takes the aspergill and sprinkles the stone with holy water, saying:

B. Let us pray.

O Christ our holy Lord, Son of the Living God, Who art the one Foundation and the chief Corner-stone of Thy Church, we pray Thee to + purify, + to accept and + to establish this stone to be placed in the foundations of Thine abiding place. May the incense of true worship, joyous and unafraid, ever arise within these walls; and to that end we ask for strength to serve Thee better, for power to love Thee more, for greater light to give unto our brethren, O Thou great Ruler of the hearts of men, to Whom be praise for evermore. R. Amen.

The Bishop resigns the aspergill, takes in hand the trowel, and spreads a layer of mortar where the stone is to be laid. The stone is lowered into its place, and turning to the subdeacon, he says:

Is the stone plumb?

The subdeacon tries it with the plumb-line and replies:

Right Reverend Father, the stone is plumb.

Turning to the deacon, the Bishop says:

Is the stone level?

The deacon tries it with the level, and replies:

Right Reverend Father, the stone is level.

The Bishop tests it with the square, and says:

I declare this stone to be well and truly laid.

He continues:

Let us pray.

Almighty God and Loving Father, without Whom nothing is strong, nothing is holy, look down in the might of Thy power upon this creature of stone, that it and this place, which we have dedicated to Thy service and consecrated to Thy work, may become radiant with the Light of Thy undying Fire.

During the prayer which follows the Bishop anoints with chrism the cross carved on the face of the stone.

Wherefore do we + bless and + hallow this stone as the foundation of Thy Church to the glory of God, to the perfecting of humanity, and in honour of *His glorious Martyr, the holy St. . . . In the name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The following canticle is now sung:

Antiphon.

Christ is our Foundation.

And our chief Corner-stone.

1. We are no more strangers and foreigners; but fellow-citizens with the saints and of the household of God;

2. And are built upon the foundation of the apostles and prophets: Jesus Christ Himself being the chief Corner-stone;

3. In Whom all the building fitly framed together; groweth unto a holy temple in the Lord;

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* This will vary according to the dedication of the Church.

4. In Whom ye also are builded together: for an habitation of God through the Spirit.

5. Except the Lord build the house: their labour is but lost that build it.

6. The foundation of God standeth sure, having this seal: let everyone that nameth the Name of Christ depart from iniquity.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon.

Christ is our Foundation.

And our chief Corner-stone.

B. Let us pray.

O Lord Christ, in Whose presence all desire dies save the desire to be like Thee, we pray Thee to send down into our hearts and minds a ray of Thy loving-kindness, that those who worship here may ever be gentle in speech, pure in thought and kind in action, that they may be bearers of thy love and joy to all their brethren, O Thou Who art the Master and Friend of all that lives. R. Amen.

Turning to the people, the Bishop pronounces this benediction:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the + Father, the + Son, and the Holy + Ghost, be amongst you, and remain with you always. R. Amen.

THE CONSECRATION OF A CHURCH

The clergy and acolytes enter the chancel singing a hymn, and group themselves around the Altar, which is uncovered and unadorned.

THE INVOCATION

Bishop. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

A short address appropriate to the occasion may be given by the Bishop, or by one of the clergy appointed for the purpose; or the homily which follows may be read.

It is the immemorial custom of holy Church to consecrate the building in which her services are permanently to be held; and it is for this purpose that we are met together to-day. Our first step in this ceremony is to endeavour to purify the mental atmosphere of the building by the use of holy water and of incense, so that worldly thought and influence may be banished from it; and our thoughts during our first procession should be devoted to that end. Having performed the ritual of purification, we call upon Almighty God to consecrate and to hallow all its various parts to the purposes in His service for which they are destined, and to that end we anoint with holy oil certain special centres of influence. In that second procession of consecration our minds should be strongly fixed upon the idea that this Church shall be not only a place free from selfish or worldly thought, but definitely an active centre of good and holy thought—not merely free from evil, but actively good. When this great act of consecration has been duly performed, we at once begin our first Service—the highest and holiest Service that we know—the Holy Eucharist which Christ Himself ordained. In the course of this celebration the third procession will take place, and the sacred Host will

be borne round the Church as a crowning benediction. During that time our hearts should be filled with deepest adoration to our Lord and with heartiest thankfulness for His wondrous love. Remember, then, these three keynotes of the different portions of the Service—first purification, secondly consecration, and thirdly adoration and thankfulness.

THE PURIFICATION

B. Let us pray.

All kneel.

B. O God, omnipotent and omnipresent, Who dost deign especially to hallow and to dwell within those places set apart for Thy worship, we pray Thee so to purify this temple by the influence of Thy Holy Spirit, that no evil thought may enter herein. Through Christ our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, one God throughout all ages of ages. **R.** Amen.

All rise and the people are seated.

The Purification of the Altar.

The Bishop takes the aspergill, and, standing before the Altar, sprinkles it thrice with holy water: he goes once round the Altar, sprinkling it meanwhile; then he faces the people and asperses them.

B. Let us pray.

The people kneel.

B. Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord. **R.** Amen.

The people are seated.

The Procession of Purification

The procession forms, leaves the chancel by the cen-

tre, and encircles the church, the Bishop sprinkling the walls. Meantime a hymn is sung by all.

The procession returns to the chancel.

THE CONSECRATION

B. Let us pray.

All kneel.

B. God the Father, God the Son, God the Holy Ghost, + accept, + hallow and + bless this place to the end whereunto we have separated it, even to be a sanctuary of the Most High, and a Church of the Living God. The Lord with His favour graciously regard our work, and so send down His spiritual benediction and grace, that it may be unto Him the house of God, and unto His people worshipping therein the gate of heaven. R. Amen.

The Consecration of the Altar

The people are seated. The Bishop goes to the Altar, and with his thumb makes the sign of the cross with chrism upon the five crosses carved upon the Altar-stone (or upon the Altar itself if it be made of stone). He then anoints the cross of the tabernacle (or the Altar cross) with chrism, and says:

O God, Whose wisdom mightily and sweetly ordereth all things, look down, we pray Thee, upon the handiwork of Thy servants, and fill this house with heavenly wisdom, that they who serve Thee here may be so filled with the Spirit of wisdom and love that they may constantly labour to raise Thy people from the darkness of ignorance to the light of Thy holy truth.

Wherefore do we + consecrate and + hallow this Altar to the glory of God, to the perfecting of humanity, and in honour of *His glorious Martyr, the

*This will vary according to the dedication of the Church.

holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The Altar is dressed, the chalice and paten arranged upon it as usual, and the candles lighted.

The Altar is censed by the Bishop, assisted by his ministers.

The Procession of Consecration

The procession is formed, and leaves the chancel by the centre. The following verses are sung as the procession moves to the cross in the south-east corner:

Blessed city, heavenly Salem,
Vision dear of peace and love,
Who of living stones art builded
In the height of heaven above,
And, with Angels hosts encircled,
As a bride doth earthward move;

From celestial realms descending,
Bridal glory round thee shed,
Meet for Him Whose love espoused three,
To thy Lord shalt thou be led;
All thy streets, and all thy bulwarks
Of pure gold are fashioned.

The Bishop anoints this cross with chrism, and says:

O Thou Whose beauty shineth through the whole universe, grant that as in this Thy shrine we seek to mirror the beauties of Thy celestial glory, so may we continually irradiate our lives with the light of Thine indwelling Presence.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of humanity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The third verse of the hymn is sung as the procession moves to the cross in the south-west corner:

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith hath willed for ever
That His Palace should be decked.

The Bishop anoints this cross with chrism, and says:

O Thou great Master-Builder, Who hast laid the foundations of the universe in order and symmetry, grant that Thy people may so mould and polish the rude material of their natures, that they may be found just and accurate in Thy sight.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of humanity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The fourth verse of the hymn is sung as the procession moves to the cross in the west:

Christ is made the sure Foundation,
Christ the Head and Corner-stone,
Chosen of the Lord, and precious,
Binding all the Church in one,
Holy Zion's help for ever,
And her confidence alone.

The Bishop anoints this cross with chrism, and says:

O God, the King of Angels, Ruler of all the hosts of heaven, we praise Thee for the help which these Thy radiant servants so joyously do render unto us; may we find strength to unfold within ourselves such courage, such wisdom, and such purity that we may be found worthy to be fellow-workers with them in Thy most glorious service.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of humanity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The fifth verse of the hymn is sung as the procession moves to the cross in the north-west corner:

All that dedicated city,
Dearly loved of God on high,
In exultant jubilation
Pours perpetual melody,
God the One in Three adoring,
In glad hymns eternally.

The Bishop anoints this cross with chrism, and says:

O Christ, the Lord of Love, we lay our hearts upon Thy shrine; in this Thy house of praise may the fervent adoration of Thy servants rise ever before Thee like incense, until the light of their love becomes one with Thine infinite Light.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of humanity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The sixth verse of the hymn is sung as the procession moves to the cross in the north-east corner:

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day;
With Thy wonted lovingkindness
Hear Thy servants, as they pray:
And Thy fullest benediction
Shed within its walls alway.

The Bishop anoints this cross with chrism and says:

O God, Who meetest every man upon that path by which he draweth nigh unto Thee, grant us grace so to see Thee in the hearts of all men, that we may never fail in courtesy and understanding; and as Thou, O Lord, fulfillest Thyself in many ways, so may we rightly discern Thy purpose amidst the tumult of our earthly life.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of hu-

manity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen

The seventh verse of the hymn is sung as the procession moves to the cross in the centre:

Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee for ever
With the Blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

The Bishop anoints this cross with chrism, and says:

O God, the Rock of Ages, the strength of all them that put their trust in Thee, we pray Thee graciously to regard our work and to fill this house with Thine almighty power, that they who worship here may be girded with strength for Thy holy service.

Wherefore do we + consecrate and + hallow this temple to the glory of God, to the perfecting of humanity, and in honour of His glorious Martyr, the holy St. . . . In the Name of the + Father, and of the + Son, and of the Holy + Ghost. R. Amen.

The eighth verse of the hymn is sung as the procession enters the chancel:

Laud and honour to the Father,
Laud and honour to the Son,
Laud and honour to the Spirit,
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run. Amen.

The Celebration begins as usual.

THE COLLECT

O CHRIST our Royal Master, we pray Thee to accept and ever to hallow this temple which we have now dedicated to Thy holy Name; may the incense of praise and thanksgiving rise ever within its walls,

and may the lives of those who worship here be truly in accordance with Thy most holy will, Who livest and reignest with the Father in the unity of the Holy Spirit, God throughout all ages of ages. R. Amen.

The Collect of the Day and the Collect for Peace follow here.

THE EPISTLE

The portion of Scripture appointed for the Epistle is taken from the twenty-first chapter of the Revelation of St. John the Divine, beginning at the second verse.

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said: Behold, I make all things new.

Here endeth the Epistle.

THE GOSPEL

The holy Gospel is taken from the fourteenth chapter of that according to St. John, beginning at the sixth verse.

JESUS said: I am the Way, the Truth and the Life; no man cometh unto the Father but by Me. He that hath seen Me hath seen the Father; for I am in the Father, and the Father in Me. I and My Father are one; as the Father hath loved Me, so have I loved you; and this is My commandment, that ye love one another, as I have loved you. When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me. And

ye also shall bear witness, because ye have been with Me from the beginning. By this shall all men know that ye are My disciples, if ye have love one to another.

At the end of the hymn Adeste Fideles, *following the consecration, the Host is placed within the monstrance by the deacon.*

THE PROCESSION OF THE BLESSED SACRAMENT

The people kneel.

The procession forms (the Bishop carrying the monstrance, over which a canopy must be held) and moves through the body of the church as the Litany is sung alternately. If it be convenient a Cantor appointed by the Bishop may sing the first, third, fifth, and other verses bearing odd numbers, the even verses being sung by the choir and the people.

THE LITANY

1.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
Hear us, Holy Trinity.

2.

Son of God and Prince of Light,
Throned in glory, robed in might,
Morning star, serene and bright,
Christ our Lord, we hail Thee.

3.

Captain of the Hosts of Light,
Overcoming sin's dark blight,
Ever-growing splendour bright,
Son of God, we hail Thee.

4.

Thou, before Whose purging ray
Mists of evil fade away;
Orb of everlasting day,
Son of God, we hail Thee.

5.

Thou, Whose wisdom all things planned,
Held by Whose almighty Hand
All things in their order stand,
We, Thy Church, adore Thee.

6.

Thou, Whose life and strength pervade
Whatsoever Thou hast made,
All-Preserver, strong to aid,
We, Thy Church, adore Thee.

7.

Thou Whose beauty, like a star
Throbbing in the void afar,
Only earth-born clouds can mar,
We, Thy Church, adore Thee.

8.

Thou, Whose universal might
Saints acclaim with mystic rite,
Clad in robes of dazzling light,
Christ our Lord, we hail Thee.

9.

Thou for Whom, in heavenly choir,
Angel forms of living fire
Wake the everlasting lyre,
Christ our Lord, we hail Thee.

10.

Lord of Wisdom, from Whose lore
Wisest men of earth may store
Riches new for evermore,
We, Thy Church, adore Thee.

11.

Still in bounty, Lord, bestow
Blessings on Thy Church below,
Till her measure overflow;
King of Glory, hear us.

12.

King of Salem, Priest Divine,
Thou, Whose love hath sealed us Thine
Through Thy mystic Bread and Wine,
We, Thy Church, adore Thee.

13.

Priest and Victim, Whom of old
Type and prophecy foretold,
Thee Incarnate we behold;
Son of God, we hail Thee.

14.

Purged in vision through Thy grace,
We by faith may see Thy face,
Feel Thee near in every place,
Christ our Lord, we hail Thee.

15.

Ruth divine that givest heed
Unto every cry of need,
Healing balm to hearts that bleed,
Help us, Holy Master.

16.

Healer of the souls distressed,
Happiness of all the blest,
Peace of those who long for rest;
We, Thy Church, adore Thee.

17.

Sweet Physician, skilled to heal
Every pang the soul can feel,
Thou that hearest each appeal;
Help us, Holy Master.

18.

Lest by thought or action base,
Ignorant, we slight Thy grace,
Lest we hide from us Thy Face,
Help us, Holy Master.

19.

That our hearts may win release,
That our hands from ill may cease,
That our souls may know Thy peace,
Help us, Holy Master.

20.

That, from selfish lusts made free,
Each, at length, clear-eyed may see—
See, and tread—the path to Thee,
Help us, Holy Master.

21.

Till our pilgrimage complete,
Rest shall come and comfort sweet,
Friend of pilgrims, at Thy Feet,
Son of God, we hail Thee.

22.

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
We are Thine, O Trinity.

After the procession returns to the chancel, the Eucharistic service is continued to the end.

When it is desirable to use a Church before the Bishop can conveniently attend to consecrate it, the Priest should use the Collect of Purification (*p.* 386), *sprinkling the Altar and Church with holy water, and then the Collect of Consecration* (*p.* 387). *The Altar-stone must have been blessed by a Bishop.*

OCCASIONAL PRAYERS

These prayers may be used as additional collects or at special Celebrations, as indicated.

FOR THE CIVIL AUTHORITY

LET Thy blessing, O Lord, rest upon our King (*or* our Rulers) and all those set in authority under *him*, that by their endeavours all things may be ordered and settled upon the best and surest foundations, to our happiness and welfare and for the perfecting of Thy work amongst men, through Christ our Lord. R. Amen.

FOR THE CLERGY AND PEOPLE

ALMIGHTY and everlasting God, from Whom cometh every good and perfect gift, send down upon our Bishops and clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing, through Christ our Lord. R. Amen.

FOR A BISHOP

To be used, for example, on the anniversary of his consecration by those of his diocese.

O LORD CHRIST, the Shepherd and Ruler of the faithful, we pray for Thy servant N. our Bishop, that Thou wouldst bless him with strength, both bodily and spiritual, that he may fitly bear the burden of his office, and with wisdom that he may edify the flock committed to his care. R. Amen.

Special Celebration: *Epistle and Gospel as on Whitsunday.*

FOR ALL DEGREES IN THE CHURCH

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is made holy and governed, graciously regard our prayer for all orders and degrees therein, that by the gift of Thy grace all in their several stations may faithfully serve Thee, through Christ our Lord. R. Amen.

Special Celebration: *Epistle and Gospel as at the ordination of a Priest.*

FOR THOSE WHO HAVE MINISTERED TO US IN SPIRITUAL THINGS

ALMIGHTY God, Fountain of all goodness, we render thanks unto Thee for the blessings received through Thy servants (N.N.) who have ministered unto us in spiritual things, and we pray Thee to strengthen them in all goodness, that they may faithfully serve before Thee all the days of their life, through Christ our Lord. R. Amen.

FOR A SYNOD

Collect: *As for Ash Wednesday.*

Special Celebration: Of the Holy Spirit: *Collect, Epistle and Gospel as on Whitsunday, with the foregoing as the second Collect.*

AT MORNING

Collects: *As at Prime* (*p.* 228.)

AT EVENING

Collects: *As at Complin* (*p.* 234).

AN ACT OF UNION

UNTO Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the heavenly Bread, the Life of the whole world; Thou art in all places and endurest all things, the Treasury of endless good and the Well of infinite compassion. R. Amen.

AN INVOCATION

O MASTER of the great White Lodge, Lord of all the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy Presence. Speak the word of peace which shall make the peoples to cease from their quarrelling; speak the word of brotherhood which shall make the warring classes and castes to know themselves as one. Come in the might of Thy love, come in the splendour of Thy power, and save the world which is longing for Thy coming, Thou Who art the Teacher alike of Angels and of men. R. Amen.

FOR UNITY AMONG CHRISTIANS

LORD CHRIST, Who dost dwell in the hearts of all men and hast commanded us to love one another, grant unto us grace seriously to lay to heart the unhappy divisions of those who confess their faith in Thee. Help us to lay aside all narrowness and prejudice, all pride and hardness of heart, all that may hinder us from the understanding of our brethren, that we may live in the spirit of unity and concord, and through the diversity of our several gifts may glorify Thy holy Name. R. Amen.

Special Celebration: *Epistle as on the Fourth Sunday in Advent; Gospel as on the Fourth Sunday after Trinity.*

FOR THOSE OF OTHER RELIGIONS

ALMIGHTY God, Who dost dwell in the hearts of all men and hast created them to be an image of Thine own eternity, we pray for Thy children of other faiths, that they, continually increasing in the knowledge of Thy truth, may perfect Thy work in their hearts, through Christ our Lord. R. Amen.

FOR THE SICK

O GOD, Who art the strength of all them that put their trust in Thee, without Whom nothing is strong, nothing is holy, we commend to Thy fatherly good-

ness all who are (*or* Thy servant N. who is) in sickness and suffering, that so far as may be expedient for *them, they* may be restored to bodily health and serve Thee in virtue of the same, through Christ our Lord. R. Amen.

Special Celebration: *Epistle as in the words of the Apostle St. James in Holy Unction: Gospel as on the Third Sunday after the Epiphany or the Fourth Sunday after Trinity.*

DURING COMMON SICKNESS

ALMIGHTY God, who art the strength of all them that put their trust in Thee, without Whom nothing is strong, nothing is holy, we commend to Thy fatherly goodness those who are afflicted with sickness in our midst, and we pray Thee to strengthen and bless those who minister to them, through Christ our Lord. R. Amen.

IN TIME OF WAR.

Special suffrages may be inserted in the Prayer of Consecration at the Eucharist, as directed by the Ordinary.

FOR THE DEAD

Collect: *As in the Burial Service* (*p.* 295).

FOR THE BEREAVED

Collect: *As in the Burial Service* (*p.* 295).

FOR A SCHOOL

PROSPER with Thy blessing, O Lord, the work of this school, that they who here pursue the knowledge of earthly things may not fail to add thereto that increase of heavenly wisdom without which whosoever liveth is counted dead before Thee, through Christ our Lord. R. Amen.

O LORD CHRIST, Who hast taught us that all our doings without love are nothing worth, grant unto us strength so to cast aside selfishness and pride, that

we may live together in the spirit of concord and brotherly love. R. Amen.

FOR THOSE AT SEA.

O CHRIST, at Whose command the raging waves were stilled, we pray for those who go down to the sea in ships, whose business is in the great waters. We would pour out upon them, O Lord, our courage and our strength, that under Thine almighty blessing our earnest thought may avail to the help and emboldenment of these our brethren, that by the guidance of Thy holy Angels they may safely reach the haven where they would be, Thou Who sittest above the waterfloods and remainest a King for ever. R. Amen.

AT A HARVEST FESTIVAL

WE praise Thee, O God, for all the blessings which Thou dost continually bestow upon us, and in token of our gratitude we lay before Thee these harvest fruits, praying that we also may bring to good harvest the seed which Thou hast planted in our hearts, through Christ our Lord. R. Amen.

AT THE DEDICATION FESTIVAL.

The anniversary of the Consecration of a Church should always be observed as its Dedication Festival. On that occasion the procession enters the Chancel by the short way, and the Asperges are recited as usual. The Priest uses the Collect on p. 387, *beginning,* O God, Whose Wisdom, *but after the words* the light of Thy holy truth, *he ends with,* Through Christ our Lord. *Then the Procession of Consecration is repeated, and the hymn* Blessed City *sung as prescribed in the Service for the Consecration of a Church, the Priest reciting at each cross the appropriate prayer, but in each case omitting the sentence* Wherefore do we consecrate, *and substituting for it the ending* Through Christ our Lord. *The procession of the Holy Eucharist takes place as in the Service for the Consecration of a Church, and the Collect, Epistle and Gospel are those of that Service.*

FOR ALL CONDITIONS OF MEN

O GOD, the Creator and Preserver of all mankind, we pray Thee for all sorts and conditions of men; that Thou wouldst be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those who are in any ways afflicted or distressed, in mind, body or estate (especially those for whom our prayers are desired); that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings and a happy issue out of all their afflictions. Through Christ our Lord. R. Amen.

A GENERAL THANKSGIVING

ALMIGHTY God, Father of Love, we Thy servants do give Thee most humble and hearty thanks for all Thy goodness and lovingkindness to us, and to all men: (particularly to those who desire now to offer up their praises and thanksgivings). We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the enlightening of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory. And, we pray Thee, give us that due sense of Thy lovingkindness, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips but in our lives, by giving up ourselves to Thy service and by walking before Thee in holiness and righteousness all our days; through Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory throughout the ages of ages. R. Amen.

When it is desirable to offer the Holy Eucharist for some special devotion, in addition to the special Celebrations mentioned above and the intentions given in the Calendar, the following may be found suitable:

Of the Holy Trinity: *As on Trinity Sunday.*

Of the Holy Ghost: *As on Whitsunday or any of the other six Sundays of spècial devotion to the Holy Spirit.*

Of the Most Holy Sacrament: *As on Corpus Christi or Maundy Thursday.*

Of the Holy Angels: *As on the Feast of St. Michael and All Angels or the Third Sunday after Trinity.*

Of our Lady: *As on the Feasts in her honour, substituting in the Collect the word "Day" for the phrase "the Festival of her ———."*

SERMONS.

When sermons are preached in connection with any of the services it is recommended that they should in all cases be preceded by the Invocation: **In the Name of the Father ✠ and of the Son, and of the Holy Ghost.** *R.* **Amen,** *and shall be immediately followed by the following ascription of glory to the Blessed Trinity:*

And now to God the Father, God the Son, and God the Holy Ghost, Three Persons in one God, be ascribed, as is most justly due, all honour, might, majesty, power and dominion, henceforth and for evermore. *R.* **Amen.**

CORRECTION.

At bottom of p. 358, substitute for: *He joins the consecrated hands and binds them with a linen strip,* the following: *He joins the consecrated hands, the right resting on the left, and they are placed in a linen cloth which is suspended from his neck.*

It should be understood that any member of the congregation who prefers to kneel all through a Low Celebration is permitted to do so.

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ADDITIONS.

THE BLESSING OF A HOUSE.

After the Priest has formally entered the house and given the word of peace, he turns and draws a line with holy water before the door, and says:

We pray Thee, O Lord, so to bless this door-way by Thy mighty power that those who enter through it may leave behind them all unworthy thought and feeling, that Thy children who dwell in this house may ever serve Thee in peace and holiness of life, through Christ our Lord. R. Amen.

He then goes to all the other entrances to the house, and draws a line of holy water before each, repeating the same prayer. After this he proceeds to sprinkle and cense the rooms as prescribed.

Let it be noted that the Eucharist of the Presanctified to be used on Good Friday and Holy Saturday shall commence with the Asperges in the Shorter Form, but omitting the words:

He will send His holy Angel to build for us a spiritual temple through which

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Page 174. *The head is bowed at the words:* **the Lord our God is holy,** *in the seventh verse of the Canticle.*

Page 182. *The words:* **P. Let us pray,** *should be inserted just before the last paragraph..*

Page 217. *If Complin follows Vespers, the Blessing in Vespers is omitted, but the Grace is said.*

Page 237. *If Solemn Benediction follows Complin, the Blessing in Complin is omitted, but the Grace is said.*